

SECOND YEAR

TEXTBOOK



**GOSPEL OF
JOHN**

**DELIVERANCE BIBLE
INSTITUTE**

Portland, Maine, USA

Gospel of John

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Introduction

I. The Writer

John the Beloved, John 21:20-25

The Apostle John does not name himself, but states that he is the writer of this Gospel, (21:24,25.)

Known as Saint John the Evangelist
Called by the Greeks "John the Divine"

John was accustomed to not mention his own name, but spoke of himself in the third person.

John 1:37 ¶ And the two disciples heard him speak, and they followed Jesus.

John 1:40 One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

John so particularly relates all the circumstances, though modestly conceals his own name.

"The Other disciple"	Jn.20:2,4
"That Other disciple"	Jn.18:16; 20:3,8
"Other disciple"	Jn. 18:16; 20:2,3,4, 8
"disciple whom Jesus loved"	Jn. 20:2; 21:7,20
"whom Jesus loved"	Jn. 13:23; 20:2; 21:7,20

John 13:23—*Now there was leaning on Jesus' bosom one of his disciples, **whom Jesus loved**.*

(13:23) "leaning on Jesus' bosom"

John 19:26 When Jesus therefore saw his mother, and the disciple standing by,

whom he loved, he saith unto his mother, Woman, behold thy son!

John the beloved and James were the sons of Zebedee and Salome, (Salome) - probably the sister of our Lord's mother and was born in Bethsaida of Galilee.

Mt 27:56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

Mr 15:40 There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;

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His close association with James and his intimate relations is indicated by the expression, the beloved disciple, and it has been said he was able to give men the heart of Christ.

1. Clement of Alexandria says, "Last of all, John, observing that in the other Gospels those things were related that concerned the body of Christ, and being persuaded by his friends and also moved by the Spirit of God, wrote a spiritual Gospel."
2. Gregory Nazianzen says, "Matthew wrote the wonderful works of Christ for the Jew, Mark for the Roman, Luke for the Greeks, John, a herald, who reaches the very heavens for all."
3. Irenaeus, the pupil of Polycarp (who was friend and pupil of St. John) accepted this Gospel and says that John "for sixty years after the Ascension preached orally, till the end of Domitian's reign; and after the death of Domitian having returned to Ephesus, he was induced to write his Gospel concerning the divinity of Christ, co-eternal with the Father; in which he refutes those heretics, Cerinthus and the Nicolaitans."
4. Justin Martyr used this Gospel, and it was combined with the others in the Diatessaron of Tatian - (harmony of the four Gospels) about 170 A.D.

In the reign of Domitian, **John** was banished to Patmos, and afterwards returned to Ephesus, and lived in that city to old age, the last of the Twelve Apostles. It is generally held that he wrote this Gospel in that city and not long before his death, and as indicated by Clement, at the request of Christian friends.

Nearly a generation after the other Gospels had been written, this Gospel was prepared, which shows that the life and labors of Christ were at this time well known to Christians. In the meantime, the apostles had preached the Gospel, Paul and Peter had suffered martyrdom, and all the apostles had passed to their reward, and Jerusalem was destroyed by the Romans.

The style of this Gospel is simple, but the thought is profound. Its great design is to set forth the divinity of our Lord as the basis of faith, and to meet the spiritual needs, not of a particular class, Jew, Roman or Greek, but of all men and hence it is called "the spiritual Gospel," and "the Gospel for the Church." It states its purpose, John 20:31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

This will explain why John does not record the facts relative to the birth and early life of Jesus, and instead of giving a genealogy declares, John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

Certain miracles are given not recorded by others, and instead of parabolic teaching, this Gospel contains great spiritual discourses that do not appear in the Synoptic Gospels.

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This holy apostle though full of inexpressible grief for the death of his divine Master, yet left not the cross, and saw his side opened with a spear; was attentive to the whole mystery, and saw the blood and water issue from the wound, of which he bore record. It is believed that he was present at the taking down of our Lord's body from the cross, and helped to present it to his most blessed mother, and afterwards to lay it in the sepulcher.

John 20:2—*Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.*

3 Peter therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

DATE: The date of this Gospel falls between AD 85 and 90.

St. John seemed to remain at Jerusalem for a long time and Parthia is said to have been the chief scene of his apostolical labours.

His hatred and contempt of the world was equal to his love of God

II. The Purpose of the Writing

→To give a distinctive account of Jesus' words and ministry.

Key Verses: John 20:30,31. Jesus performed many miracles not recorded in this book. Those written were for the purpose that men might believe and know Jesus Christ unto eternal life. Pivotal thoughts in these two scriptures: 1) SIGNS 2) BELIEVING 3) LIFE

A. SIGNS (*Strong's* 459) *semaino* - the plural form for sign or miracle

A mark, to indicate or to signify a sign was applied to a miracle to indicate something of greater importance. "MIRACLE" → Luke 2:12
John 1:48-51

There are three other words used for "miracle" with much the same meaning.

a) Wonders - (*Strong's's* 5059) **Teras**—*A prodigy or omen.* Acts 2:19

Outside the natural course of nature or the usual course of events.

b) Mighty works - 1411 **dunamis** Matt. 11:20,21,23
Force, miraculous power, a miracle, abundance, strength, violence, mighty wonderful

c) Strange - 3861 **Paradoxes** Contrary to expectation; extra ordinary. Luke 5:26

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John 20:30—*Many other signs truly did Jesus ...which are not written in this book.*

These signs given are material witnesses to underlying spiritual truths.

John selected certain great miracles from a larger group that Jesus performed.

They proved Jesus to be Master of and over: Excellence, Zeal, Distance and Space, Time, Faith, Natural Law, Hardship, Death, Love.

- | | |
|--|--|
| 1) Excellence 2:10-11→Turned water in to wine. | 7) Hardship 9:1-12→Healing blind man. |
| 2) Zeal 2:13-25→Temple Cleansed | 8) Death 11:1-46→Raised Lazareth./His own resurrection. |
| 3) Distance and Space 4:46-54→Healing the Noble man's son | 20:1-29/Eternal Salvation |
| 4) Time 5:1-9→Healing impotent man. | 20:16,19,20; 21:23,31 /Power over the works of the devil. |
| 5) Faith 6:1-14→Fed 5,000. | 9) Love 21:1-22→Draught of fish. |
| 6) Natural Law 6:16-21→Walked on water | Fed them so they could feed others. |

In these signs appear the revelation of God and are clustered with teaching that interprets spiritual truth. Why were these signs written? "That ye might believe."

A reaction is demanded  acceptance or rejection

B. Believing (*Strong's 4100*) Pisteuo

Trust and a personal commitment to Christ; relying on Christ with conviction.

The words that involve believing are used 101 times in John. The outcome of destiny is determined by belief and unbelief. The scriptures never demand belief without providing adequate reason for commitment. Belief is the reaction we ought to evoke.

John 11:40 "If thou wouldest believe thou wouldest see the glory of God." Jesus gave Martha and all the disciples many reasons to believe, though demonstrating who He is by many signs.

The master of every situation demonstrated fully His adequacy for all human emergencies.

The Resurrection was the crowning sign of all. Believing in Jesus will issue life. Belief first must relate to that which is received, then that which is achieved.

What is the result of believing the signs?

C. LIFE (*Strong's 2222*) Zoe

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Spiritual life is given, the life of Christ is received. Spiritual life possesses:

Divine consciousness - aware and alert; Direct contact - alive;
Definite continuity - abiding; Development in character growth -
abounding

III. **Style of the Writing**

It is the "The Gospel according to John "(20:30,31)

- A. A persuasive gospel: "These are written that ye might believe"
- B. An interpretive gospel: That Jesus is the Christ.
 - a. The title - Christ refers to His office. (The Anointed One-Messiah)
 - b. The title - Son of God refers to His Person.
- C. An effective gospel: "And that believing ye might have life through His name."
- D. A selective gospel: "And many other signs...which are not written in this book."

The purpose of John is intensely practical: he wishes not only to inspire faith but to show the life that faith will produce. (life is mentioned 44 x's; faith 0 x's in John)

This is the significance of the miracles which he relates: They are indeed signs of divine (power-7 x's) but they are also symbols of the life which Christ relates or IMPARTS.

The first recorded miracle was a sign at the wedding feast, to declare the Joy of the Christian life and the Transforming Power of Christ.

The second sign shows Christ zeal for the house of prayer.

The third miracle shows how Christ can deliver from fear and anxiety as He restores hope and peace to a fathers' heart.

The fourth, he restores a crippled life

The fifth, He feeds the five thousands to show that He is the bread of life for the soul.

The sixth, He stills the storm and men learn what He can be in times of stress and struggle or peril and pressure.

The seventh, He opens the eyes of the blind man and shows that He alone can take away the dimness of the soul.

The eighth, He raises Lazarus from the dead and we realize His claim to be the "Resurrection and the life."

He rises victorious over death and the grave and we no longer doubt that He is Divine, but cry out adoringly, "MY LORD AND MY GOD."

The ninth, In the last chapter of this Gospel we learn that our Divine

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Lord is our unseen, present, guiding, sustaining Lord: and where we find faith that will issue in lives of service and love and patient suffering, as we Witness and **Overcome** even as He overcame all things.

Home Work Assignment Number One

1. How can you tell which John wrote the Gospel according to Saint John when he didn't use his own name?
2. What kind of a man was John?
3. What certain details does the writer show in Chapter One?
4. What certain details does the writer show in Chapter Twenty one?

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Assignment Two

The word "Believe" is mentioned (52 x's) in the Gospel of John

- What a Witness is? John 1:7 Light 5:35
- What a witness does (A bearer of light) "To bear witness of the Light"

Through the witness of the Word in you men believe.

Through him, Through (John), or by means of his testimony men might believe.

Joh 12:36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

Joh 17:20 ¶ Neither pray I for these alone, but for them also which shall believe on me through their word;

The word (believer-in the singular) is not at all in the book of John nor is it at all in the whole bible.

The word "believers" is mentioned only twice in the whole bible.

Acts 5:14 And **believers** were the more added to the Lord, multitudes both of men and women.)

1Tim. 4:12 Let no man despise thy youth; but be thou an example of the **believers**, in word, in conversation, in charity, in spirit, in faith, in purity.

John 1:7 The same came for a witness, to bear witness of the Light, that all men through him might believe.

1:12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

3:12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

4:21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

4:42 And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

4:48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

5:38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

5:44 How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?

Joh 5:47 But if ye believe not his writings, how shall ye believe my words?

Joh 6:29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

Joh 6:30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

Joh 6:36 But I said unto you, That ye also have seen me, and believe not.

Joh 6:64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

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Joh 6:69 And we believe and are sure that thou art that Christ, the Son of the living God.

Joh 7:5 For neither did his brethren believe in him.

Joh 7:39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

Joh 8:24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.

Joh 8:45 And because I tell you the truth, ye believe me not.

Joh 8:46 ¶ Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

Joh 9:18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

Joh 9:35 ¶ Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

Joh 9:36 He answered and said, Who is he, Lord, that I might believe on him?

Joh 9:38 And he said, Lord, I believe. And he worshipped him.

Joh 10:26 But ye believe not, because ye are not of my sheep, as I said unto you.

Joh 10:37 If I do not the works of my Father, believe me not.

Joh 10:38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.

Joh 11:15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

Joh 11:27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

Joh 11:40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

Joh 11:42 And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.

Joh 11:48 If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation.

Joh 12:36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

Joh 12:39 Therefore they could not believe, because that Esaias said again,

Joh 12:47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

Joh 13:19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am he.

Joh 14:1 ¶ Let not your heart be troubled: ye believe in God, believe also in me.

Joh 14:11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

Joh 14:29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

Joh 16:9 Of sin, because they believe not on me;

Joh 16:30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

Joh 16:31 Jesus answered them, Do ye now believe?

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Joh 17:20 ¶ Neither pray I for these alone, but for them also which shall believe on me through their word;

Joh 17:21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

Joh 19:35 And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

Joh 20:25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

Joh 20:31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

Believed (27 x's)

Joh 2:11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

Joh 2:22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

Joh 2:23 ¶ Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did.

Joh 3:18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

Joh 4:39 And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

Joh 4:41 And many more believed because of his own word;

Joh 4:50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

Joh 4:53 So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

Joh 5:46 For had ye believed Moses, ye would have believed me: for he wrote of me.

Joh 6:64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

Joh 7:31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?

Joh 7:48 Have any of the rulers or of the Pharisees believed on him?

Joh 8:30 As he spake these words, many believed on him.

Joh 8:31 ¶ Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

Joh 10:25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

Joh 10:42 And many believed on him there.

Joh 11:45 ¶ Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

Joh 12:11 Because that by reason of him many of the Jews went away, and believed on Jesus.

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Joh 12:37 ¶ But though he had done so many miracles before them, yet they believed not on him:

Joh 12:38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

Joh 12:42 ¶ Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue:

Joh 16:27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

Joh 17:8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

Joh 20:8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

Joh 20:29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

Believeth (17 x's)

Joh 3:15 That whosoever believeth in him should not perish, but have eternal life.

Joh 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Joh 3:18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

Joh 3:36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

Joh 5:24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

Joh 6:35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

Joh 6:40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

Joh 6:47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.

Joh 7:38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

Joh 11:25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

Joh 11:26 And whosoever liveth and believeth in me shall never die. Believest thou this?

Joh 12:44 ¶ Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.

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Joh 12:46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.

Joh 14:12 ¶ Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

Believest (3 x's)

Joh 1:50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

Joh 11:26 And whosoever liveth and believeth in me shall never die. Believest thou this?

Joh 14:10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

Believing (2 x's)

Joh 20:27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

Joh 20:31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

Assignment Three

1. What is the purpose for writing the gospel of John?
2. What is a sign applied to and why?
3. Why are these signs given?
4. The outcome of destiny is determined by?
5. How should we react to the scriptures?
6. What was the crowning sign of all?

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7. Explain the result of believing the signs?
8. Show the outline John 20:30-31
9. How does John relate the significance of a sign?
10. List the nine specific signs John chose to inspire people to have faith for life in Christ.

Test Number One

1. Who is the writer of the Gospel according to John and how do you know that?
2. What kind of a man was He?
3. When was the Gospel according to John written?
4. Why were these signs in the Gospel according to John written?

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5. These _____ given are material witnesses to underlying spiritual truths.
6. What was the crowning sign of all?
7. Jesus demonstrated who He is by many _____.
8. There are three other words used for “miracle” with much the same meaning; wonders, Mighty works and strange, which one means “out of the ordinary”?
9. Who introduced Jesus as the Lamb of God which taketh away the sin of the world?
10. How many times are the words that involve believing appear in the Gospel according to John?

IV. Chapter Topics & Word Pictures

This Gospel presents a series of pictures, in each of which Christ is the Central Figure. Each of the 21 Chapters contains a striking portrayal of some aspect of the character or work of the Savior. The first two chapters contain companion pieces.

CHAPTER ONE: He is the Son of God. His deity is portrayed (verse 1) “in the beginning was the word, and the word was with God, and the word was God”...verse 14, “and we beheld His glory, the glory of the only begotten of the Father, full of grace and truth.”

1. The Deity of Jesus Christ, 1-2
2. His Pre-incarnation work, 3-5

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3. The ministry of John the Baptist, 6-8
4. Jesus Christ, the true Light, 9-10
5. The two classes, sons and unbelievers, 11-13
6. The Incarnation, 14-15
7. The witness of John the Baptist, 15-34
8. The public ministry of Jesus Christ, 35-51

CHAPTER TWO: **He is the Son of Man.** Here we have a scene illustrating His perfect humanity. He appears as a guest at the marriage in Cana of Galilee. He influences men in their social activities.

1. The marriage of Cana and the first miracle, 1-12
2. The first Passover, 13-25
3. Jesus shows His Zeal and demonstrates His Authority 15-17

CHAPTER THREE: **He is the Divine Teacher.** Instructing a master of Israel. Nicodemus says (verse 2) "we know that thou art a teacher come from God."

1. Jesus and Nicodemus and the new birth, 1-21
2. Last testimony of John the Baptist, 22-30
3. Declarative statement concerning Jesus Christ, 31-36

CHAPTER FOUR: **He is the Soul Winner.** Here we see the steps by which He led the darkened soul of the Samaritan woman out in to the light.

1. Jesus departs into Galilee, 1-5
2. Jesus and the Samaritan woman, 6-13
3. The indwelling Spirit, 14-39
4. Jesus and the Samaritans, 40-45
5. Healing of the nobleman's son, 46-54

CHAPTER FIVE: **He is the Great Physician.** Bending in compassion over the sufferers at the pool. He shows His divine power by the instantaneous cure of a hopeless case. (v.8,9)

1. The feast, the pool of Bethesda and the healing, 1-31
2. The two resurrections, 28-29
3. The four-fold witness of Jesus:
 - a. John the Baptist, 32-35
 - b. The Works, 36-37
 - c. The Father, 37-38
 - d. The Scriptures, 39-47

CHAPTER SIX: **He is the Bread of Life.** (v.48) Without Him the souls perish of hunger.

1. Feeding the five thousand, 1-14
2. Jesus walks upon the sea, 15-21

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3. The great discourse on the bread of life, 22-59
4. Discipleship tested by doctrine, 60-66
5. Peter's confession of faith, 67-71

CHAPTER SEVEN: **He is the Water of Life.** (Verse 37) Satisfying the thirsty heart.

1. Jesus urged to go to the feast of tabernacle, 1-9
2. Final departure from Galilee, 10-13
3. Jesus at the feast of tabernacles, 14-36
4. The great prophecy concerning the Holy Spirit for power, 37-39
5. The people divided in opinion, 40-53

CHAPTER EIGHT: **He is the light of life.** (8:12) Here we have a scene showing His defense of a fallen woman.

1. The woman taken in adultery, 1-11
2. Discourse after the feast: Jesus the light of the world, 12-59

CHAPTER NINE: **He is the Light of the World.** He demonstrates His right to this distinction by giving light to one who was born blind.

1. The man born blind is healed, 1-41

CHAPTER TEN: **He is the Good Shepherd.** He watches over "the flock" with infinite care and gives His life for His sheep.

1. Discourse of the Good Shepherd, 1-21
2. Jesus asserts his deity, 22-39
3. Jesus goes to the place where he was baptized, 40-42

CHAPTER ELEVEN: **He is the Resurrection and the Life.** He proves His right to this title by calling Lazarus from the tomb.

1. Jesus delayed coming to expose their unbelief & wept over them. 7-15; 35
2. The raising of Lazarus, 1-37
3. Jesus at the grave of Lazarus, 38-44
4. The friends of Mary of Bethany are converted, 45-46
5. The Pharisees plot to put Jesus to death, 47-57

CHAPTER TWELVE: **He is the King.** He rides into Jerusalem on Palm Sunday and is acclaimed King of Israel by the multitudes.

1. The supper at Bethany, 1-11
2. The triumphal entry, 12-19
3. Certain Greeks would see Jesus, 20-22
4. Jesus foretells Peter's denial, 36-38

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CHAPTER THIRTEEN: He accepts the place of The Powerful

Servant. Here we have the marvelous scene of His condescension, as He washes the disciples' feet.

1. The last Passover, 1-2
2. Jesus washes the disciples' feet, 2-20
3. Jesus foretells his betrayal, 21-35
4. Jesus foretells Peter's denial, 36-38

CHAPTER FOURTEEN: He is the Comforter. Although standing under the very shadow of His cross, in utter self-forgetfulness, He comforts the sorrowing disciples.

1. Jesus foretells his coming for his own, 1-6
2. Jesus and the Father are one, 7-12
3. The new promise and privilege in prayer, 13-15
4. The promise of the Spirit, 16-26
5. The bequest of peace, 27-31

CHAPTER FIFTEEN: He is the True Vine. We see Him as the source of all spiritual fruit.

1. Spoken on the way to the garden, the vine and branches, 1-14
2. The new intimacy, 15-17
3. The believer in the world, 18-25
4. The believer and the Spirit, 26-27

CHAPTER SIXTEEN: He is the Giver of the Spirit. On His departure He promised to send the comforter into the world.

1. The disciples warned of persecutions, 1-6
2. Three-fold work of the Spirit toward the world, 7-11
3. New truth to be revealed by the Spirit, 12-15
4. Jesus speaks of his death, resurrection and second advent, 16-33

CHAPTER SEVENTEEN: He is the Great Intercessor. He offers up His wonderful intercessory prayers for the church.

1. The prayer of intercession, 1-26

CHAPTER EIGHTEEN: He is the Faithful Loving Saviour. He submissively drinks the cup of woe pressed to His lips by the Father's hand.

1. Jesus arrives at Gethsemane, 1
2. The betrayal and arrest, 2-11
3. Jesus brought before the high priest, 12-14
4. Peter's denial, 15-18
5. Jesus before the high priest, 19-27
6. Jesus brought before Pilate, 28-38

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7. Jesus condemned and Barabas released, 39-40

CHAPTER NINETEEN: **He is the Uplifted Savior.** He becomes obedient unto death, even the death of the cross.

1. Jesus crowned with thorns, 1-3
2. Pilate brings Jesus before the multitude, 4-13
3. The final rejection of the King by the Jewish authorities, 14-15
4. The crucifixion of Jesus Christ, 16-30
5. Not a bone of Him broken, 31-37
6. The entombment, 38-42

CHAPTER TWENTY: **He is the Victory Over Death.** Four times He met and vanquished “the king of terrors.” First, at the bedside of the little maid. Second at the bier of the widow’s son. Third at the tomb of Lazarus. Finally, He entered the very stronghold of the “Destroyer” and came forth conqueror.

1. The Resurrection of Jesus Christ, 1-10
2. Jesus appears to Mary Magdalene, 11-18
3. Jesus appears to the disciples, Thomas not present, 19-23
4. Jesus appears to the disciples, Thomas present, 24-29
5. Conclusion: why John’s Gospel was written, 30-31

CHAPTER TWENTY-ONE: **He is the Restorer of the Penitent.** He welcomes wandering Peter back to the fold and commissions him to feed the sheep and lambs with a total committed love..

1. Epilogue: “If I will.” The risen Christ is Master, 1-2
2. Service in self-will, under human leadership, 3-4
3. Service in self-will, tested and the barren result, 5
4. Christ directed service, and the result, 6-11
5. The Master enough for the need of His servants, 12-14
6. The only acceptable motive in service, 15-17
7. The Master appoints the time and manner of the servant’s death,
18-19
8. God wills that man lives and God wills that we follow Him as long as we live.
If the Lord returns, the servants will not die,
If the Lord wills, the servants will not die, 20-25
 - a. Don’t be so curious of others.
 - b. Don’t be hindered by others.
 - c. Don’t be afraid of living

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- d. Don't be afraid of dying
- e. Determine only to follow Jesus.

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V. The Outline

- I. The prologue John 1:1-18
- II. The revelation to the world, and the development of faith and unbelief 1:19-12:50
 - A. The preparation 1:19-2:11
 1. The witness of the forerunner 1:19-34
 2. The witness of the first followers 1:35-51
 3. The witness of the first miracle 2:1-11
 - B. The public ministry 2:12-12:50
 1. The opening of the ministry 2:12-4:54
 - a. The witness in Jerusalem 2:12-3:21
 - b. The witness in Judea 3:22-36
 - c. The witness in Samaria 4:1-42
 - d. The witness in Galilee 5-11
 2. The fuller manifestation 5-11
 - a. The sign on the sabbath and the beginning of the conflict 5-8
 - b. Sixth sign and the formal breach with the religious leaders 9-10
 - c. Seventh sign and the conspiracy of the religious rulers 11
 3. The close of the ministry 12
 - The anointing at Bethany
 - The triumphant entry
 - The last teaching by Jesus in the synagogue
 - a. The manifestations of faith 12:1-36
 - i. Lazarus at the table, raised from the dead 2,9-11,17-18
 - ii. Mary anointed the feet of Jesus 3
 - iii. Certain Greeks came up to worship, desired Jesus. 20-26
 - iii.. Among the chief rulers also many believed on him 42
 - b. The condemnation of unbelief 12:37-50
 - i. So many miracles, yet they believed not 37
 - ii. They could not believe 39
 - iii. They loved, praise of men more than the

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praise of God. 43

III. The revelation to the Disciples, and the climax of faith and unbelief
13-20

- A. Private teaching 13-17
 - 1. The ministry of love 13
 - 2. The words of cheer
 - 3. Jesus' intercessory prayer 17:1-26
- B. The supreme witness 18-20
 - 1. The supreme witness 18-20
 - 2. The crucifixion 19:17-42
 - 3. The resurrection 20-21

HE IS THE SON OF GOD

Chapter 1: He is the Son of God

I. The Prologue John 1:1-18

The first eighteen verses constitute a division technically known as the prologue. The prologue is divided into two sections.

- The Word ("Logos" - the spoken word) vs. 1-5
- John the Baptist Vs. 6-18

a. The Word ("Logos")

The Word is mentioned four times in two verses. Three times in verse one and once in verse 14.

W O R D (Gk.) Logos 3056 The Divine Expression

Christ - the spoken word (used 22 times in John) The whole written Word.

The first 18 verses mainly are a presentation of the Person of Christ.

1. The Word and Deity - "The Word was with God"

Vs. 1 Father and Son - A distinction is made here - not part but of the whole deity The Divine Nature-The Divine Image

"In the beginning was the Word" Before the world was made when as yet there was nothing created.

Meaning of "in the beginning." The Word had existence before the

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world was created. This was spoken of the Son, not the man Jesus. But the Divine Son of God in the fullness of His glory. John 17:5 17:1, 24
Ps. 90:2 Before the mountains were brought forth.

John 17:24 "Before the foundation of the world."
I Peter 1:20 Foreordained before the foundation of the world.
Rev. 13:8 Lamb slain from the foundation of the world.

John 8:58; 17:5 6:62 3:13 6:46 8:14 16:28

The fact of existence

a) Eternity - unmeasurable, indefinite eternity that preceded all time
Same as Gen. 1:1 "In the beginning"

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- b) Divine Expression - "Logos" the spoken word
The eternal purpose was expressed
"was the word" - Christ the Word - The personal Word, a title of the Son of God.

He is Eternal.

vs. 1 He is Divine

(He has His own personality.) Vs. 1 The Word was with God Vs. 2 The same was in The beginning with God. This close union was before creation. It cannot be said God was with Himself. The Spoken Word "Logos" was with God. Logos was in the same sense distinct from God. The distinction is Father and Son. When we say one is with another we imply there is a distinction between them. Not an inferior being or creature but equal with the Father called by the same name, same attributes, performs same works, same honor and same in substance - Power and Glory.

Law of
existence

- c) Personality - of His own yet totally united
Intelligent active personality "with"
"the Word was with God"
Eternally coexistent and coequal
Separated only on the Cross
Jesus is the outward manifestation of God given

to us

who now believe, in and by the Word of God.

Nature of
existence

- d) Nature - of this word is divine
The Divine Word of God
"The Word was God"
"God" (Gk.) Theos 78 times in John
2316 Deity, supreme divinity, God
The Logos possessed and eternally manifolded
the very nature of God.
Heb. 1:1-3 "The brightness of His glory"
The express image of His person

2. The Word and Creation -
Vs. 2,3

- a) Antiquity - vs. 2 "The same was in the beginning with God"
The ancient of days Dan. 7:9,13,22
- b) Agency - vs. 3 "All things were made by Him" -
"All things" relate to the universe.

1) Its elements

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2) Its system of laws

All things came into being by Him.

c) Activity - "were made" Jn.1:3

Came into being by the word spoken (Gk.) 1096 Ginomai - to cause to be What was not came into being when He spoke vs. 3 "without Him was not anything made that was made." Logos shared with God His position as Son and now as creator.

The method of Creation - the spoken word

The fact of Creation - John 1:1-3 Gen. 1:1 Heb. 1:1-3 Col. 1:15-17
"Heir of all things" CREATOR of all things

3. The Word and Life - vs. 4,5,9
Logos and spiritual life

a) The fountain of life - "In Him was life" Jn.1:4
Gen 2:7 Job 33:4

b) The effect of life in man - "the life was the light of
man"
Prov. 20:27 Psa. 18:28 Prov. 24:20

c) The power of life - "the light shineth in darkness"
Jn.1:5

d) The scope of life - "the true light that lighteth
every man that cometh into the world."

LIFE OF GOD
"In Him was life"

LIGHT OF MEN
"The life was the light of men"

Light is used in relation to the righteousness of God
John 3:19,20 12:25

"Walk while ye have the light"

Gen. 1:2 Isa. 60:2 Joel 2:2,31 Acts 2:20

John 12:35 Matt. 4:16; 27:45 Mark 15:33 Luke 23:44
II Cor. 4:6 John 1:5; 3:19; 8:12; 12:46

Logos brings illumination
Jesus has provided (light) which is revelation to all men, which God
has
created. Men can't extinguish or dim it but can refuse it, and God
will cause the light in you to become darkness.

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True light

Eternal light

Can't be put out by man.

The effect is eternal life for every believer.

John 17:2-3 - Knowing the ultimate character of God's being.

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II. John the Apostle testified that Jesus Christ the Son of the Living God is the Eternal Living Word "The Word is with God and the Word was God"

1. Jesus Christ, The Son of God is revealed.
 - a. The Word of God
 - b. The Creator of Life
 - c. The Very Being and Essence of Life.
 - d. The only begotten of the Father
 - e. The Lamb of God
 - f. The Messiah
 - g. The King of Israel
2. Jesus Christ is the Word of God, all men must hear and understand that Word or else be lost forever in ignorance of God Himself
 - a. The Word is Eternal God
 - b. The Word is Creator of life
 - c. The Word is Life
 - d. The Word is the True light
 - e. The Word was made flesh
 - f. The Word is the Lamb of God which taketh away sin.
 - g. The Word is the Messiah
 - h. The Word is the King of Israel
3. Christ is Eternal
 - a. Christ was preexistent.

He always existed, in the beginning does not mean from the beginning. Jesus Christ was already there. He did not become into existence, He was not created

1. He never had a beginning.
2. He "was in the beginning with God"

The testimony of John is that Jesus Christ was the *Word*, the One who had always existed. He was the Son of the living God.

- b. Christ was Coexistent.

Jesus Christ, The Word was with God.

 1. Acting with God.
 2. Living, and moving in the closest of relationships.
 - a. Father and Son
 3. Christ has the ideal and perfect relationship *with* God the Father. "The same was *in the beginning with God*" 1:2
 4. Christ is Creator with the Father

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Christ, the Word, spoke the Word, and created every single thing out of nothing.

5. Christ is life

Christ is the source of light. "The life is the light of men." From the very beginning man was to know that life, to know God personally and intimately. The knowledge of the life of Christ is the light of men, to give the more abundant and eternal life.

a. Christ is the answer to all darkness.

b. Christ's life did shine in the darkness

I. John the Baptist John 1:6-8, 15

1. The forerunner of Jesus Christ

Christ always was, John was sent to bear witness of Jesus that men might believe in Him for Salvation. John 1:15 "John bare witness of Him"

- a) John came to bear witness of the light
1:8 "He was not that light but was sent to bear witness of that Light."

He shared the light that he received.

Luke 3:2 The Word of God came to John in the wilderness. The Voice in the wilderness was God revealing Himself to John.

John became a voice in the wilderness.

Not The Voice but Luke 3:4 "The voice of one crying in the wilderness."

In those days just before the coming of the Lord the first time, there was a thundering voice of a prophet heard in the land crying out against religious pretense and against the traditions of men, against the religion of form that had substituted the true worship of God.

His piercing message of repentance disturbed and shattered the formal, traditional and pious religions of that day. He was a forerunner of Christ to usher in the coming of the Lord.

The Scripture says: Matt. 3:1-12; Mk 1:3-9; John 1:6-8

A man, a witness, a light - sent from God

God's light shined from him (A burning and a shining light - John 5:35)

He was a voice crying in the wilderness

.....

He got the people's attention. The Lord speaks to many people but few hear and even of those that hear, do not obey. What are you doing with what God has said to you? It does not matter if you are all alone in the wilderness. Luke 3:2 "The Word of God came to John in the wilderness.

The Wilderness of sin

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- Religious pretense, hypocrisy
- Of moral decay and corruption, even
- perversion of theological opinions (instead of Holy Ghost interpretation)

This present age has become a wilderness (A web of violence and wickedness.)

-

Worldliness, A mixed up age

Through training, beasts are becoming more mechanical and machines that are mechanical are becoming more human and humans that should be human are all the time becoming more beastly.

L●○k

- at the social scene
- at the domestic scene
- at the church scene

Where is the Word that would make you a flame and a voice to cry out against sin and against the wicked and ungodly, lewd, liberal, licentious death styles of today.

We must renounce the pride and the procrastinations and anything else that would hinder us from being the voice God would have us to be, so that we can denounce the permissive, perverted, pernicious, promiscuous, profuse generation.

(Remember this voice does not appeal to the crowds.)

It is not the voice of the multitude ushering in the coming of the Lord.

"The Voice of O N E" Luke 3:4

Rev. 22:17, 20-21

You must hear Him for yourself and say what He says.

John's Message Isa. 40:1-31; 10:3-6a; 9b; 31

Luke 3:2b; 3-18

Matt. 3:1-12

John 1:29, 36

Four major points of his message

- I. Luke 3:4 The Lord Jesus Christ is coming
- II. 3:3,8 Repentance
- III. 3:8 "God is able"
- IV. 3:16 "He shall baptize you with the Holy Ghost and fire
3:18 "And many other things in his

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exhortation preached he unto the people."

3:19 reproveth adultery and all evils.

4. The Word and The World - vs. 10
World used 70 times in John
Man lives in a natural and spiritual environment
A natural world - physical, visible, temporal
A spiritual world - supernatural, invisible, eternal
 - a) The Word present - "He was in the world"
 - b) The Word active - "The world was made by Him"
 - c) The Word ignored - "The world knew Him not"

"World comprehended Him not" Did not realize who He was, they lacked comprehension of His words, person and mission

5. The Word and Men - vs. 11-13
"He came unto His own and His own received Him not"
"His own" - Jews
Rejection - His own received Him not
Matt. 21:33-46 Mark 12:1-2 Luke 20:9-16
Christ was accepted John 4 by Samaritans
Sought by Greeks John 12:20
 - a) Contact - "He came unto His own"
 - b) Reception - "His own received Him not"
 - (1) Method - "But as many as received Him"
 - (2) Effects - "Gave power to become the sons of God" (New relationship) The right of entrance into power and authority. This experience comes only one way - By the will of God. John 1:13

6. Word Incarnate -vs. 14
 - a) Act or creation - "The word was made flesh"
 - b) Process - "And the word was made flesh and dwelt among us"
Tabernacled (pitch a tent)
 - c) "We beheld" (ettheasametha) observed His glory
- became aware of
"full of grace and truth"
"Of His fullness have we received"

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7. The Word Revealing - vs. 16 -18

- a) Fullness - "Of His fullness have all we received"
Partaking of the Nature of Christ and the
Character of Christ)
- b) Grace - "Grace for Grace" "Grace and truth
came by Jesus Christ" (Experience developing)
- c) God - In bosom of the Father
Perfect understanding and love of God
"No man hath seen God at any time
the only begotten Son which is in the bosom of
the
Father, He hath declared Him." vs. 18

a. Chapter 1 Continued

After brief statements about the deity of Jesus, His Pre-Existence and incarnation, John's Gospel now introduces Jesus in person.

WHO ART
THOU?

Vs. 19 → And this is the witness of John -
John had this testimony that not even the
Priests and Levites knew who John was.
But - God did - A man sent from God to
bear witness.

Reply of John to them - "I am not The Christ."

Vs. 20-23 Questions they asked John?

Vs. 21 → What then? Art thou Elias?

Reply - I am not

Vs. 21 → Art thou that Prophet?

Reply - No

"I AM THE VOICE
OF ONE CRYING
IN THE
WILDERNESS"

Vs. 22 → Who art thou?
What sayeth thou of thyself?

Vs. 23 → "Make straight the way of the

Vs. 25-26: The Jews ask the question concerning Baptism, because
Jewish people

became members of ceremonial methods.

Jesus was baptized to openly manifest there was a messiah in Israel
(The Messiah had come.)

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Vs. 26: John answered them saying, I baptize with water; but there standeth one among you, whom ye know not.

This was an amazing statement made by John. John knew Jesus was standing in the crowd that day. In your midst is the one whose way is begin prepared.

John showed more humility than a Servant. He felt unworthy to even unloose Jesus' shoes.

Vs. 27: "He it is who, coming after me, if preferred before me, whose shoe's latchet I am not worthy to loose."



Vs. 29: The next day John saw Jesus coming to Him.
Here we see John introducing Jesus to them.

BEHOLD THE LAMB
OF GOD, WHICH
TAKETH AWAY THE
SIN OF THE WORLD

- He introduced Jesus
- He identified Jesus
- He pointed Jesus out as the Lamb of God.



2-Fold Mission of Jesus

1. Cleansing process (taking away sin)
2. Enabling process (baptizing with the Holy Ghost)

BEHOLD THE
LAMB OF GOD

Vs. 36: "And looking upon Jesus as He walked, he saith, Behold the Lamb of God."
THE SUPREME SACRIFICE OF GOD FOR MAN'S SINS.

Proof of John's Knowledge: Verses 32-34

Reference is made in these verses concerning the Baptism of Jesus.

Vs. 34: "And I saw, and bear record that this is the Son of God."

As we study these next verses we see Jesus as He begins His public ministry in the Gospel of John.

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Vs. 38: Then Jesus turned, and saw them following, and saith unto them,

HOW TO DEAL
WITH THE
SOULS OF MEN.
EACH ONE IS
DIFFERENT.

WHAT SEEK YE?

The first question of Jesus as He starts His public ministry.

REPLY? Where dwelleth thou?

We see man's inability to answer the Lord's question.

Vs. 39: "He saith unto them, come and see.

Jesus is calling us today to come and see and He will open our eyes to eternal life - and when they had accepted Him (Jesus) as their rabbi (master) Jesus said, COME,SEE.

Vs. 41: We see Andrew coming out, and hurrying away to find Simon with the

message: We have found the Messiah (The Anointed One) Christ.

Andrew was first to respond to discipleship and follow; and began also to point others to Christ. First his brother Simon.

Vs. 42: "Jesus beheld him" speaking to Simon - (Peter) was called Cephas, which is by interpretation, A stone.

Joh 1:42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

"**beheld**" (*emblepsas*). It means to look upon with an intense, earnest look, to concentrate, to stare and gaze upon. Jesus looked into the innermost being of Peter.

"**Thou shalt be called** Cephas" Simon's name would be changed to "Cephas"

This was insight that he would be converted and changed from a self-centered, defensive, overbearing, and carnal man into a strong, solid, immovable and unbreakable rock for God.

Vs. 43: Jesus found Philip:

(Follow Me) - (Come and learn of Me)

"Philip findeth Nathaniel and said unto him,

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Vs. 45: We have found Him, of whom Moses in the Law, and the Prophets,
did write, Jesus of Nazareth, the son of Joseph.

Vs. 46: "And Nathaniel said unto him, Can there any good thing come out of Nazareth?
Philip saith unto him, Come and See."

Vs. 47: Jesus speaks to Nathaniel
"Behold and Israelite indeed, in whom is no guile."
- no deceit, no crookedness
- who is transparent and open

Vs. 48: Nathaniel's questions to Jesus:

How do you know me?
How do you know there is no guile?
How do you know about me?

Jesus' answer to Nathaniel:

**"I SAW
THEE"**

Vs. 48: "Before Philip called thee, when thou was under the fig tree"

**"THOU ART
THE SON OF
GOD"**

→ Vs. 49
from Jesus

It took a personal (revelation)

about himself before Nathaniel
confessed Jesus was the Son of God
and King of (Vs. 50,51)

**"THOU ART THE
KING OF ISREAL."**

It took the Supernatural to cause Nathaniel to Believe. Then Jesus began to divinely speak to him of Revelation to come. (Heaven Open) - indicates without measure.

5 Disciples following Jesus -

1. John
2. Andrew
3. Peter
4. Philip
5. Nathaniel

“HE IS THE SON OF MAN”

Chapter 2: He is the Son of Man

Vs. 1: “And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:”

Vs. 2: “And both Jesus was called, and His disciples, to the marriage.”

The first sign was given at a marriage at The Sacred hour of union, through which there is completed the image and likeness of God. It was a sacred hour, the hour of joy. Jesus was a bidden guest. He accepted the invitation.

Vs. 3: “And when they wanted wine, the mother of Jesus saith unto Him, they have no wine.”

Vs. 4: “Jesus saith unto her, woman, what have I to do with thee? Mine hour is not yet come.”

John Ch 7: Jesus said to His brethren, “My time is not yet come.”

In the same chapter it is declared that “No man laid his hand on Him because His hour was not yet come.”

John Ch 8: Jesus teaching in the temple. “And no man took Him because

His hour had not yet come.”

John Ch 12: The hour is come that the Son of Man should be glorified.”

(speaking to Greeks.)

John Ch 17: “Father, the hour is come.”

NOTE: ➤ His first reference to His Hour was made to His mother.
His last reference to His Hour was made to His Father.

SIGN

**MASTER
OF QUALITY**



The natural processes were hastened by the will of God. Natural Process: Water is always being transformed into wine in the vine. The vine mixes organic compounds, which are subtracted, from the air and soil, and combines water and other substances to produce wine. The water, which has become wine is not transubstantiated into wine. The water is still there, but there are other elements and compounds added.

John 2:1-11

- Vs. 1: a) 1st day recorded – John 1:29
2nd day recorded – John 1:25
3rd day recorded – John 1:43,45; 2:1
The same day Nathaniel was called.
- b) The marriage was in Cana of Galilee.
- c) The mother of Jesus was there.
- 1) The presence of Mary being at Cana could very well mean that she has moved from Nazareth to Cana.
- Mark 6:3 only mentions the sisters still being in Nazareth.

Vs. 2: Both Jesus and His disciples were called to the marriage.

- a) This shows they are walking together and have become a part of each other.

Vs. 3: “They have no wine,” said Jesus’ mother. This typifies the joy of the Lord has ceased.

Vs. 4: Jesus was not being impudent or smart-aleky or even disrespectful. He was simply showing her and those around Him that He was the Son of God and His time to be glorified was not at this time.

The hour of the full revelation of His Messianic claims had not come, nor did it come in the temple, or by the lake, or in the feast day; and the blow was about to fall and be hung on the cross when He said, “The hour has come.”

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John 12:23; 13:1; 17:1

Vs. 5: Mary shows confidence in her son and Lord by encouraging the servants to

do whatsoever He may command.

NOTE: Obedience to Christ is always the believer's duty, even though He

does not totally comprehend or even penetrate a little into the reasons for Christ's commands. Gen. 41:55

The will of God plus the Word of God mixed with faith and obedience produces the wine of the Holy Spirit.

Vs. 6: a) "Pots of Stone" - used to preserve purity of water.

b) "After the manner of the purifying of the Jews"
They were accustomed to wash.
Matt. 15:2 Luke 11:38 Mark 7:3-5

Vs. 7: Jesus said fill the water pots with water - an indication here that the water

pots were emptied already for the purifying purposes. The vessels used once

to fulfill the religious rituals, now being used to fulfill obedience of the divine will.

Vs. 8: "And they bare it."

a) They obeyed Christ's command
b) As they obeyed, a miracle happened

Other examples -

1) Moses - "go forward" into the Red Sea.
2) Jesus - "take up thy bed and walk."

Vs. 9: a) "Water that was made wine."

There has been added to the water that which was not there before.

The same power that said, "Let there be light" called these elements and additional compounds together in a twinkling of an eye and performed the miracle of once water, but now is good wine. An indication here that the substance is and has been made better.

NOTE: One day God will call all those that make up His Bride together in a twinkling of an eye.

The Word made flesh, John 1:14
The Water made wine, John 2:9

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b) "And knew not whence it was."

- 1) Whence has it come?
- 2) Where has it been stored?
- 3) Whose is it?

The governor of the feast knew all the resources of the feast, but this puzzled him.

He knew that he had never tasted wine of this quality before.

Vs. 10: "But thou has kept the good wine until now."

There was no reply from the bridegroom recorded after this statement was made. The silence was a good indication of his agreeing to the fact that it was good wine.

- 1) How can you refuse the joy of the Lord?
- 2) How can you better the joy of the Lord? YOU CANNOT make yourself satisfied without God without falling.

Vs. 11: a) "Beginning of miracles"
Jesus has unlimited resources at His disposal.

b) "His disciples believed on Him"

- 1) The extent of their belief was God is unlimited.
- 2) They continued to follow Jesus.

God wants you to know Who He is and what He can do.
For you...through you
In you...Around you

Place: Cana of Galilee
Occasion: A marriage in Cana of Galilee
Need: Wine

Possessions:

- 1) 6 Water Pots
- 3) Firkins (a measure of liquid volume)
2-3firkins = 20-30 gallons x 6 = 120-180 gallons
- 4) Water
- 5) Good Attitudes
- 6) Submission
- 7) Obedience
- 8) Willing Hearts

REMEMBER: "The disciples were with Jesus" (2:2) Andrew, Peter, John, James, Philip, Nathanael,
Jesus did not come to the wedding to be romantic, put on a show,

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do magic, deceive, entertain, or excite the village people or bridegroom nor the governor of the feast. Not even to see Mary.

The object of Jesus being there was to convey to His disciples (those who believed that Jesus was one who is the Logos made flesh, whose Glory is that of an only begotten Son of God, who is the predestined baptizer with the Holy Ghost, who is the Lamb of God that takes away the sin of the world and the link and ladder between Heaven and earth, the announced Messiah and the Son of Man), a little something of His vast power which He has for meeting any emergency that arises in their future experiences ahead.

They were introduced to great Super Natural Power.

4 things shown in this passage by Jesus

- 1 - Perfect human sympathy
- 2 - His power over physical nature
- 3 - His abounding resources
- 4 - Glory of His love

Effect of the sign:

John 2:11 "And His disciples believed on Him." This is all that is recorded of the effect of the sign. Only says disciples believed on Jesus.

- 1) Servants, bridegroom and the Governor of the feast knew their need was met.
- 2) The disciples knew who met the need. They know Jesus can meet every need from now until eternity.

The water being made wine was a creative act.

NOTE: The finger of God and the will of the Creator determine the result.

The miracle was performed by using the hands of servants while the disciples looked on.

The disciples saw the stone water pots being filled to the brim with water from the well.

The disciples saw the water drawn from the stone water pot and given to the governor.

As the water was carried to the Governor then given to the people it was turned to wine.

The first appearance of Jesus in Jerusalem (2:12-22)

What was the occasion? VS. 13 - The Passover of the Jews (1 time each year) Represents the first exodus of Israelites (The Lord's Passover) Deliverance from Egypt.

3 Occasions To Remember -

- 1 - Feast of Passover
- 2 - Feast of Pentecost
- 3 - Feast of Tabernacles

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What prevailed in the temple? Vs. 14,15 Merchandising or selling in God's house. Jesus throwing out moneychangers (type of putting sin out).

NOTE: the emphasis of authority as Jesus cleansed the temple this feast time.

Vs. 16-18 Jesus said take these things hence. My Father's house, my house called the house of prayer. John 2:16 Matt. 21:13. Josephus recorded thousands of animals offered yearly. Their sacrificing was not of conviction but merchandising.

The Jews asked for a sign to prove His authority. John 2:18,19 Matt. 26:61

Word for temple - John 2:14; John 2:19 has 529 definitions

1. The house of God - place of worship
2. His own physical body

Also Jonah was both a sign and type of Christ's death, burial and resurrection.

Vs. 15: "He drove them all out"

Matt. 21:12 Mark 11:15 Luke 19:45

(God puts out all sin and sinners.)

Vs. 20-22: The sign the Jews looked for was a political leader.

Vs. 23: Many believed what they saw with their eyes, but not with a heart

experience.

Conclusion of Chapter 2 - Jesus making known that miracles are for today, but there are conditions. One cleansing of the Sanctuary. Put away unclean things even questionable (activities) such as (selling) any second class activities or anything other than preaching God's Word.

"He Is The Divine Teacher"

Chapter 3: He is the Divine Teacher

I. Interview with Nicodemus John vs. 3-15

Vs. 1 "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews."

- Nicodemus - means conqueror
- Ruler - leader
- Pharisee

Vs. 2 "The same came to Jesus by night, and said unto Him, RABBI, we know that

thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him."

What type of person was Nicodemus?

1. Respectful - called Jesus Rabbi
2. Also he respected Jesus as a teacher
3. Knew He came from God
4. Knew God was with Him
5. Came to Jesus by night (to avoid persecution)

Vs. 3 "Jesus answered and said unto him, Verily, verily, I say unto thee, except a

man be born again, he cannot see the kingdom of God."

What was Jesus' reply?

1. Jesus' reply was brief and unconditional (except)
2. It contained one straight command (ye must be born again)
Reason: you will not be able to see the kingdom of God
(Eph. 2:8-9 declares how new birth can be experienced.)

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Vs. 4 "Nicodemus saith unto Him, how can a man be born when he is old? Can he enter the second time into his mother's womb and be born?"

Why were Nicodemus' questions improper?
He tried to understand with human reasoning.

Vs. 6 - 9 "How can these things be?"
Read Scriptures Rom. 8:4-14 - To please God we must be of the Holy Spirit.

Vs. 6 "That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit."

DO NOT CONFUSE FLESH WITH SPIRIT.

The spirit of a man can be completely regenerated; he can be born again. Then we see Jesus give Nicodemus a beautiful illustration. (vs. 8) You cannot understand the blowing of the wind, but you obey the law and gain its force; so with the Spirit. Do not postpone the new birth experience because of intellectual struggle. Obey the law of the wind, and the wind obeys you. Obey the law of the Spirit, and you will know the new birth.

Vs. 10 "Jesus answered and said unto him, Art thou a teacher (master) of Israel and knoweth not these things?"

Vs. 11-12 "The things I have told you so far, you do not believe. How are you going to believe if I tell you heavenly things?"

a. H
C

But Jesus continued talking to him of heavenly things.

Vs. 15 "That whosoever believeth in Him should not perish, but have eternal life."

b. THAT
IS

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Vs. 16 “For God so loved the world, that He gave His only begotten Son,
that
whosoever believeth in Him should not perish, but have everlasting
life.”

c. THAT
IS

Vs. 17 “For God sent not His Son into the world to condemn the world;
but that the
world through Him might be saved.”

THAT IS HOW

THAT IS HOW

Vs. 19-21 He has sent the light

HOW? Asked Nicodemus - Jesus said, through My death - love
from the heart of God through His gift of eternal life; light through my
mission in the world.

d. THAT IS HOW

We see three parts in the conversation between Jesus and Nicodemus.
They are as follows:

1. In verses 2 and 3, we see Jesus and Nicodemus - Face to Face
2. In verses 4 - eight, we see Jesus and Nicodemus - Mind to Mind
3. In verses 9 - 22, we see Jesus and Nicodemus - Heart to Heart

A Great Principle - John 3:25-28

Vs. 27 “John answered and said, “A man can receive nothing, except it
be given
him from heaven.

In these scriptures the men who came to John knew him.

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- They believed in his ministry
- They had been influenced by it
- They were his disciples (They knew also about Jesus)
- They noted that both Jesus and John were proclaiming the same message

This Principle Applied Equally -

1. To John as the herald (voice)
 2. To Jesus as the Messiah
- The teaching is simple. It calls for recognition of the final, ultimate authority of Heaven. This leaves no room for any thought of competition or rivalry.

Vs. 28 “Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before Him.”

John is stating that his work had been authorized from Heaven. He is claiming He was sent - not as Christ - but before Him as a voice.

What do we see in this next scripture?

John 3:30 “He must increase, but I must decrease.” John had the traits and characteristics of a born-again believer. Here he shows great humility.

Vs. 29 He had heard the voice of the Bridegroom. John was showing the difference between the voice and the word; the friend of the Bridegroom, and the Bridegroom Himself.

“He that hath the Bride is the Bridegroom, but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom’s voice: thus my joy therefore is fulfilled.

FAITH!

e. John 3:36

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“He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.”

NOTE:

The middle letter in the word F A I T H and the first letter in the word

U N B E L I E F.

(Our faith will determine our destiny.)

"He Is The Soul Winner"

Chapter 4: He is the Soul Winner

The Period of Consideration

Verses 1-3 indicate a feeling gendered between disciples of John and Jesus.

They felt Jesus was making more disciples than John.

Things to note in Jesus meeting the Samaritan woman.

1. Vs. 4 Necessity He must needs go through Samaria

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- | | | | |
|-----|---|--|--|
| 2. | Vs. 6 | Hour | It was about the 6 th hour – 12 Noon, in the heat of the day |
| 3. | Vs. 7 | His Appeal | “Give Me to drink” Appealed on the basis of her kindness |
| 4. | Vs. 9 | Her reaction | Why would a Jew ask a Samaritan for a drink? |
| 5. | Vs. 10 | His secrecy | (If you only knew) If you had asked, He would have given you living water |
| 6. | Vs. 11,12 | Her curiosity | “Thou hast nothing to draw with” She makes a comparison, art Thou greater than our father Jacob? |
| 7. | Vs. 13,14 | His appeal | Drink this water and you will thirst again, but, whosoever drinks of the water that I shall give shall never thirst. |
| 8. | Vs. 15 | Her comprehension | “Sir, give me this water that I thirst not” |
| 9. | Vs. 16 | His knowledge | “Go call thy husband and come hither” |
| 10. | Vs. 17,18 | Her emotional instability | “I have no husband” |
| 11. | Vs. 20 | Her defense | “Our Fathers worshipped in this mountain.” |
| 12. | Jesus’ reply to the controversial issue she raised and to her deeper personal need. | | |
| 1. | Vs. 22 | Salvation is of the Jews | |
| 2. | Vs. 21,23 | The hour cometh | |
| 3. | Vs. 24 | God is a Spirit – (worship) – Revelation, the worth of | |

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God

4. Vs. 25 I know the Messiah cometh
13. Jesus revealed Himself more openly to her than He did to Nicodemus.

Vs. 26 "I that speak unto thee am He."
Know Jesus had not done this any other time.
14. Through the interview with the Samaritan woman we trace the rising estimate of Jesus in the woman's thinking.

Progression Of Thought

1. Vs. 9 She called Him a Jew
2. Vs. 12 Suggested He might be greater than Jacob
3. Vs. 19 "I perceive that thou art a prophet"
4. Vs. 29 "Is not this the Christ?"

The consequent belief of the Samaritans is noteworthy - a reaction that caused personal investigation.

Vs. 39 Samaritans believed because of her testimony.

Vs. 41 Many more believed because of His own word.

Notice what Jesus said to the disciples as the Samaritan woman brought a great group of people back to meet Him.

Vs. 30 People came out of the city to meet Jesus.

Vs. 35 "Look on the fields for they are ripe unto harvest" Jesus presents a challenge. They were half Jew and half Gentile.

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Jesus once again went to Galilee and there the people received Him.

Vs. 45 The people received Jesus because they saw the miracles at the feast.

Note the healing of the Nobleman's son - vs. 47 At the point of death

Vs. 48 (Rebuke) Except ye see the signs and wonders.

Vs. 49 The urgency of the nobleman - "Sir, come down ere my son die."

Vs. 50 "Go thy way, thy son liveth."

Jesus showed him he was the master of distance or space.

Master of
Distance

Some things to note in this miracle of healing.

1. Vs. 45 The Galileans received Him relative to the works He had done in Jerusalem in John 2:23.
2. Note Jesus' testimony in verse 44 and the reception He was receiving in Galilee. A prophet has no (respect) honor in his own country. Jesus was received in Galilee.
3. Compare Word again of verse 46 to John 2:11 Beginning of miracles in Cana of Galilee - manifested forth His glory and His disciples believed.
4. Notice an indication of Jesus' weariness of being solicited for an exhibition of His powers.

Vs. 48 "Except ye see signs and wonders, ye will not believe"

In verse 49 we see the heartfelt emphatic of a Nobleman over his son.

He was desperate and had no choice other than to trust God..
(spirit of desperation)

Belief depicts a faith born of necessity.

As we relate the event recorded in this Galilean ministry, we present three different types of faith.

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1. The cautious and judicial venture of learned inquirer, Nicodemus, who came to Christ because of his desire to fit Him into a rational framework of thought.

John 3:2 The same came to Jesus by night.

7:50 He that cometh to Jesus by night.

19:39 And there came also Nicodemus, which at first came to Jesus
by night.

2. The second type of faith was a wistful yearning brought light only by Jesus' persistent probing of the Samaritan woman's heart.

Jesus is an all knowing God, He knows the thoughts and intents of the heart.

3. The third type was a result of desperation which compelled the Nobleman to exercise faith as the lesser difficulty of a hard choice.

Faith should be top priority at all times and not just because of a desperate situation.

The brief answer of Jesus.

Vs. 50 "Go thy way, thy son liveth"

Vs. 50b the man believed His word and went his way.

There is an emphasis on believing which is noteworthy.

Vs. 50 Belief depicted as a faith born of necessity.

Vs. 53 Belief in use of the term implies a voluntary faith in Jesus which was
promoted by gratitude.

The episode described the growth of this belief and its nature. It is not confined to one occasion nor to one type of work but involves confidence in Christ as a person who can be trusted with the dearest treasures and the deepest problems.

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**Study Questions over the 1st four Chapters of
the:
GOSPEL OF JOHN**

1. What are the key verses to the Gospel of John? Give Scripture reference.
2. Name the 9 signs mentioned in the Gospel of John.
3. What is the Prologue?
4. Name two active persons in the Prologue.
5. What was the first miracle of Cana of Galilee?
6. What did this sign prove Jesus to be?
7. In Chapter three, with whom do we see Jesus having a conversation ?
8. What did Jesus tell him to do to have eternal life?
9. In Chapter four, why did Jesus go through Samaria?
10. How did Jesus reveal Himself more openly to the Samaritan woman?
11. In John 4:35 - Jesus said, "Look on the
for they are

Study Questions over 1st four Chapters of John cont'd.

12. The healing of the Nobleman's son showed Jesus to be the:
Master of

13. What happened as a result of this miracle?

14. Name two contrasts of Faith.

15. What have you learned thus far from your study of the Gospel of John?

BONUS: Explain John 3:5.

"He is the Great Physician"

Chapter 5: He is the Great Physician

The Period of Controversy

This is the account of the fourth sign in John's Gospel. The chapter tells the story briefly, of the sign itself, and the controversy that it raised.

This chapter breaks into two sections:

1. The account of the sign from 5:1-9.
2. The account of the controversy that resulted from the sign from 5:10-18.

Master of Time

THIS MIRACLE PROVED JESUS TO BE THE MASTER OF TIME

I. The Sign

Vs. 5 → "And a certain man was there, which had an infirmity thirty and eight years."

Vs. 6 → "When Jesus saw him lie, and knew that he had been now a long time in that case..."

The Man at the Pool - John 5:1-18

Vs. 1 → Time of Miracle:

- There was a feast of the Jews which was the occasion of Jesus going back up to Jerusalem

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- Jesus went up to Jerusalem
(It took place between Jesus' visit to Judea and the Second Passover of His ministry.)

Vs. 2 → Place of Miracle

- At Jerusalem
- By the Sheep market
- At the Pool of Bethesda

Preparation of the people at the pool: 5:3 "...a great multitude..."

Vs. 3 → They waited for the moving of the water

Vs. 4 → At a certain season an angel went down and troubled the water

Length of a certain man's illness:

Vs. 5 → He had been ill for 38 years

Vs. 6 → He had been in that case for a long time

Jesus' approach question:

Vs. 6 → "Wilt thou be made whole?"

Impotent man's reply:

Vs. 7 → "Sir, I have no one to help me into the pool. While I am coming another steppeth down before me."

Jesus' command:

Vs. 8 → "Rise," You can now do the thing you couldn't do before because I have spoken the word.

"Take up thy bed" A challenge to man's will to arise to action.

"Walk" Do not expect to be carried.

Result: Basis of miracle is the will exercised

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Vs. 9 → “And immediately the man was made whole; and took up his bed, and walked: and on the same day was the Sabbath.”

JESUS, THE MASTER OF TIME,
IS THE SON OF GOD

II. The Controversy

Vs. 10 (The Jews therefore said unto him that was cured, It is the Sabbath day - It is not lawful for you to carry thy bed.)

Jesus' warning to him: - Jesus found him in the temple:

Vs. 14 → Behold, thou art made whole:
Sin no more
Lest a worse thing come unto thee
(former trouble was a result of sin
38 years of suffering = 38 years of
sinning)

Vs. 13 → Then Jesus conveyed himself away, and the man did not know Who He was. Later on the same day, Jesus found him in the temple. The man had not been in the temple for 38 years. Now, he went into the temple and met with Jesus. Upon leaving he told the Jews it was Jesus who had made him whole. Vs. 15

NOTE: The first sign Jesus performed was in the realm of
Creation and joy at Cana 2:10,11

The second sign was a sign in the realm of worship

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in the temple 2:15,16

The third sign was a sign in the realm of suffering
and disease. 4:47,52

The fourth sign deals with the realm of morality
and sickness. 5:14

- Vs. 16→ And therefore did the Jews persecute Jesus,
and sought to slay him, because he had done
these things on the Sabbath day.
- Vs. 18→ Therefore the Jews sought the more to kill Him,
because he not only had broken the Sabbath
but said also that God was His Father, making
himself equal with God.
- Vs. 17→ “But Jesus answered them, my Father worketh
hitherto, and I work.”

THE CLAIMS OF JESUS - (John 5:19-28) - COMPARISONS

THE FATHER

Vs. 17 - Father worketh
work
Vs. 18 - Equal with the Son
the Father
Vs. 19 - Originated the Son's work
knowledge
Vs. 20 - Loved the Son
Possesses life-giving
Vs. 20 - Shows the Son His words
Vs. 21 - Shows the Son His works
worshipped
Vs. 22,27 - Committed all judgment to the Son
Means of salvation
Vs. 23 - Receives worship of men
raise dead

THE SON

Vs. 17 -And I
Vs. 18 - Equal with
Vs. 20 - Perfect
Vs. 21 -
power
Vs. 23 - To be
Vs.24 -
Vs.25,28 - Will

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Vs. 26 - Possesses life inseparable and forever	Vs. 26 - So
	hath He given to
Vs. 26 - Endowed the Son with life	the Son to have
	life in
Vs. 27 - Gave the Son authority to execute	
Himself	
judgment	

VOICE OF THE SON OF GOD

Vs. 25→ The dead shall hear the voice of the Son of God;
 Vs. 28→ All that are in the graves shall hear His voice,
 Vs. 29→ They that have done good - unto resurrection
 of life
 They that have done evil - unto resurrection of
 damnation

Five witnesses were introduced by Jesus to validate His statements.

THE WITNESSES – 5:30-47

1. Vs. 30,31 The will of the Father which hath sent me
2. Vs. 32-35 - The witnesses of John the Baptist
3. Vs. 36 - Witness of the work He produced
4. Vs. 37,38 - Witness of the Father - (voice) - at Baptism, at transfiguration, after triumphant entry
5. Vs. 39-47 - Witness of the Scriptures

NOTE: Jesus taught that the Sabbath was made for man's benefit and man's needs must take precedence over the law of the Sabbath. The Jews put more value on the technicality of a ritual observance than the restoration of a man to life and righteousness.

JESUS CHARGED THEM WITH IGNORANCE

Vs. 37- Ye have neither heard His voice at any time, nor seen His shape.

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Vs. 38 - Ye have not His Word abiding in you.
Vs. 38 - Him ye believe not.
Vs. 40 - Ye will not come to Me.
Vs. 42 - Ye have not the love of God in you.
Vs. 43 - Ye receive Me not.
Vs. 44 - Ye seek not the honor that cometh from God.
Vs. 47 - Ye believe not Moses' writings, How shall ye believe My words?

SABBATH

The earliest Christians, most of whom were Jews, kept the seventh day as a Sabbath, but since the Resurrection of their Lord was the most blessed day in their lives. They began very early to meet for worship on the first day of the week (Acts 2:1), and designated it as the Lord's Day. Paul directed the Corinthian Christians to bring their weekly offering to the charities of the church on the first day of the week (I Cor. 16:1,2).

As the split between the Jews and Christians widened, the Christians gradually shifted to meeting for worship on the Lord's Day and gave up the observance of the seventh day.

Sabbath: Hebrew meaning, "to rest from labor" Gen. 2:2

The Sabbath was made for man, "as a day of Rest and Refreshment for the body and of Blessing for the soul.... The physical necessities of man require a Sabbath of Rest [a day also of Spiritual Rest.] The soul withers without it.

Chapter Conclusion

We Conclude chapter 5 with this statement:

The natural man's mind has not been able to comprehend the works of God, simply because God's Word says in Isaiah 55:8-9

"For my thoughts are not your thoughts, neither are

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your ways my ways, saith the Lord.
For as the Heavens are higher than the earth, so are
my ways higher than your ways, and my thoughts
than your thoughts.”

STUDY QUESTIONS
Gospel of John - Chapter V

1. What great miracle of healing took place?
2. Why did this miracle of healing invoke enmity of the Jews?
3. How long had this man been ill?
4. What were the people at the pool waiting for?
5. What was Jesus question to the man?
6. Why was Jesus in Jerusalem at this time?
7. What was Jesus command to him?
8. What was the basis of Jesus challenge to him?
9. About what was Jesus warning the man after he was healed?
10. What controversy arose between the Jews as a result of this miracle?

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11. This miracle proved Jesus to be the Master of?
12. Who will someday hear the "voice of the Son of God"?
13. What two resurrections do we see as a result of the "voice of the Son of God"?
14. Name five witnesses who were introduced by Jesus to validate His statements?
15. Jesus charged the Jews for being ignorant, what were these charges?
16. What is the Hebrew *meaning* of the word Sabbath?

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I. What are the scriptures?

IV. What are we to understand by the Scriptures?

V. Why are we to search the Scriptures?

VI. How are we to search the Scriptures?

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<u>Reference</u>	<u>Source of Opposition</u>	<u>Type of Opposition</u>	<u>Reason for Opposition</u>
1.			
2.			
3.			
4.			
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23.			
24.			

25.
26.
27.
28.
29.
30.
31.
32.

"He is the Bread of Life"

Chapter 6: He is the Bread of Life

The Period of Controversy, continued

This is the account of the fifth and sixth miracles that support the Divinity of Jesus.

I. The feeding of the five thousand 6:1-15

A. The fifth sign

1. Jesus testing faith

- "And this He said to prove him." 6:6
- "This is the work of God that ye might believe." 6:29
- "Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you." 6:53

a. The test

- 1.) "Whence shall we buy bread that these may eat?" 6:5
- 2.) "Make them sit down." 6:10
- 3.) "Gather up the fragments." 6:12

2. Jesus increasing faith

- "Gather up the fragments that remain that nothing be lost." 6:12
- a. The increase of bread 6:11
 - 1.) Filled the multitude 6:12
 - 2.) Filled twelve baskets 6:13
- b. The increase of temptation 6:14
 - 1.) Lack of understanding
 - 2.) Driving force, no leading (going in wrong direction with no clear vision)

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- c. The increase of truth
 - 1.) "This is of a truth that prophet" 6:14
 - 2.) "It is I be not afraid" 6:20
 - 3.) "Thou hast the words of eternal life 6:68

NOTE: Put it all together as it fits. Don't just look at one fragment. Truth will keep you in the hard place (gather up every fragment).

II. The walking on the water 6:15-21

- A. The sixth sign
 - 1. Jesus proving His power over nature to our faith
 - a. They see Jesus walking on the sea 6:19
 - b. They see the ship immediately at the land 6:21
 - 2. Jesus is Divine—Supernatural
 - a. Walking on the water in the dark in the midst of a storm
 - b. "They willingly received Him...and immediately the ship was at the land."
 - 3. Jesus is Divine and human
 - a. "They see Jesus" 6:19
 - b. "They willingly received Him" 6:21

III. The Great discourse on the Bread of Life 6:22-59

- A. "The Work of God" 6:29
 - 1. Jesus perceiving their lack of faith 6:15,26,27
 - 2. Jesus quickening faith 6:27,33,35,40,47,48,51,58,63
 - 3. Jesus teaching a Word of Faith 6:29,45
 - "This is the work of God that men might believe." 6:29
- B. The Will of God
 - "That everyone which seeth the Son and believeth on Him may have everlasting life."
- C. "The Bread of God"
 - "He which cometh down from Heaven and giveth His life unto the world."
- D. The Son of God - "The Son of Man" 6:53,69
 - 1. Live by Jesus Christ
 - "I live by the Father" 6:57
 - "LIVE BY ME" →
 - * "eat" - believe, receive, partake, be made one
- E. Made partakers of the grace of God through faith 53-58

IV. Discipleship tested by Doctrine 6:60-66

- A. The "Danger Zone"
 - 1 "This is a hard saying" 6:60
 - 2. "What and if" 6:62

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3. "The flesh profiteth nothing" 6:63
4. "There are some of you that believe not" 6:64
5. "Walked no more with Him" 6:66
6. "Will ye also go away?" 6:67

V. Peter's confession of Faith 6:67-71

- A. "To whom shall we go?"
- B. "Thou hast the words of eternal life."
- C. "We believe and are sure that Thou art the Christ the Son of the living God." 6:69

HE IS THE WATER OF LIFE

Chapter 7: He is the Water of Life

The Period of Conflict

The three great movements of this chapter:

- I. The first is connected with brothers and the rulers.
Vv 1-13

John 7:5 For neither did his brethren believe in him.

- II. The second is connected with the citizens of the city and the Pharisees. Vv 14-36

- A. The first cry was a cry of rebuke.
Vv 28,29

John 7:28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, **whom ye know not.**

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John 7:31 **And many of the people believed on him**, and said, When Christ cometh, will he do more miracles than these which this man hath done?

III. The final day of the feast
37-53

Vv

A. The second cry was a cry of invitation.

Vv 37-38

The cry known as the great cry of the ages.

1. Pity
2. Pressing Invitation
3. Promise

John 7:37 ¶ In the last day, that great day of the feast, **Jesus stood and cried**, saying, If any man thirst, let him come unto me, and drink.

38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

STUDY QUESTIONS
Gospel of John - Chapter VII

1. What group of people sought to kill Jesus? V 1
2. What feast day is mentioned? V 2
3. What three phrases are mentioned in verses 6, 8, and 30?
4. What three attitudes are mentioned in verses 1 and 12?
5. What great question was aroused when Jesus taught in the temple? Vv 14,15
6. Give the answers to the different responses of the different groups?

1. Brothers Vv 2-9

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2. Rulers Vv 10-19
3. Citizens Vv 20-31
4. Pharisees Vv 32-34
5. Superficial Response V 40
6. The Division Vv 41-44
7. Open Hostility Vv 45-49
8. Nicodemus Vv 50-52

7. What did Jesus do on the last day of the feast? Vv 37-39

He is the Light Of Life

CHAPTER EIGHT: **He is the light of life.** (8:12)

I. Christ Praying and Teaching
8:1-2

- a. Jesus went unto the mount of Olives. 8:1

Here we have prayer as the key to Christ's life.

Prayer at night, early a great while before day and sometimes all night

1. Prayer and preaching must go together.

- | | |
|--------------------|------------------|
| a. John Knox | Charles Spurgeon |
| b. John Wesley | Charles Wesley |
| c. John Hyde | Charles Finney |
| d. John Livingston | Charles Simeon |
| e. John Wycliffe | |
| f. John Bunyan | |

- b. Early in the morning he came again into the temple... taught them.

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Here we have the secret to the light of life without sin.

Prayer at night and Preaching and Teaching during the day.

1. Jesus was a diligent teacher. He taught diligently every day of the week. He taught at every opportunity, and He made as many opportunities as He could. He taught all through the day. He sought the chance to teach, using day to day events and experiences to teach that He was the light of life. He never tired of teaching.

2. Jesus was a dedicated teacher. The high priest was seeking to arrest and kill Him. The opposition was constant: questioning, arguing, plotting, and threatening. However, He did not flee, nor did He retaliate. He simply went about fulfilling God's will, teaching those who so desperately needed the light of life.

3. Jesus was a dynamic teacher.

Jesus spoke not as the scribes but with authority.

If He didn't connect with their soul, He connected with their conscience.

4. Jesus was a doctrine preacher

Jesus preached the doctrine of Holiness, sanctified by the truth, hating sin while living free from sin.

a. He wrote in the sand "they continued asking him"

They thought that they had the perfect challenge for Jesus

b. He spoke to them

8:7

"He that is without sin among you, let him first cast a stone at her."

c. He wrote again in the sand

Jesus knew what was written in the law and the prophets, what it meant and how to use it for the convicting of their conscience.

Luke 4:17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, 20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

Lu 24:44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

Romans 2:22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

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- Forcing only the woman into the public gaze was a brutal act against Christ to catch Him at His words.
- Christ acted in grace and truth against their misunderstanding of the law and Christ.

Forcing them to leave her alone would have been a continual problem, so He put the Word to them and the Light of life wrought conviction in their hearts.

5. Christ is prepared with prayer and the Word for everyone at any time.

- They interrupted His teaching, He convicted their conscience.
- They tried to ignore His writings in the sand but could not erase it from their mind as He spoke.

People that ignore what is in the bible can't erase from their mind as you speak the truth in love.

- It was indiscretion to bring only the woman
- It was indifference to bring her to Jesus with a motive against Him.
- It was irresponsible to walk away convicted in their conscience
 - o without a confession of faith,
 - o a request for forgiveness
 - o or at least give an apology.

II. The woman taken in adultery, 3-11

- a. Scene showing Christ's offence to free them from their darkness.
 - i. He was there before them.
 - ii. He came to teach them.
 - iii. All the people came and sat down as to want hear for a while.
 - iv. The Pharisees came to tempt Him but left convicted.
- b. Scene showing Christ's defense of an Adulteress woman.
 - i. The woman was taken from the very act of adultery - guilty
 - ii. The woman was brought directly to Jesus - convicted
 - iii. The woman was charged with "go and sin no more" - free

III. Discourse after the feast: Jesus the light of the world,
12-59

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John 8:12 ¶ Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have **the light of life.**

IV. The Light of Life against their Darkness

1. Sin contrasted truth with conflicts.
 - a. Christ's Grace contrasted with their misunderstanding of the law.
 - i. Life or death 1-59
 - ii. Grace or law 11
 - iii. Light or darkness 12-20
 - iv. Made Free by truth or bound by lies 31-47
 - v. My Father - Your father 38-43
 - vi. Honor or Dishonor 48-59

1. Jesus went unto the mount of Olives.
3. Christ delivers the woman taken in adultery.
- 12 He declares himself the light of the world, and justifies his doctrine as the light of life.
- 31 He promises freedom to those who continue in the Word and know the truth;
- 33 He answers the Jews that boasted of Abraham; "Whosoever committeth sin is the servant of sin."
- 48 He answers their reviling, by shewing his authority and dignity.
- 59 He conveys himself from their cruelty of wanting to stone Him.

The idea that revival is only "prayed down" must be strongly supported with the conviction that truth must be "worked in" Joy "worked out" with great rejoicing and your fear "worked up" with much trembling. We need a revival of the true Joy and fear of God

John 8:30 As he spake these words, many believed on him.
 31 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;
 32 And ye shall know the truth, and the truth shall make you free.

OUR LORD, was surrounded by enemies. We must not be astonished as this happens to us when declaring the gospel. Our

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Lord went on preaching all the same, and he did not conceal objectionable truth because of opposition; He set it forth with greater boldness and decision when surrounded by his enemies. The more they opposed, the more he testified.

The Lord Jesus also told the contradicting sinners that the day would come when unbelievers would be convinced.

John 8:28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.

They will one day be convinced either to their conversion or their confusion.

Much of sin comes out of faith delayed! A far greater number of these Jews were convinced in their minds altogether too late; for when they were driven to feel, by the attendant circumstances of his crucifixion and resurrection, that he really was the Son of God, they still persevered in rebellion, and sank into obstinate rejection of his claims.

John 8:29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

The character of Jesus should have convinced the Jews of his mission. His evident obedience to God, and the equally evident witness of God to him, would have led them to see his Messiahship if they had not been blinded by prejudice and pride. Any man at the present day studying the life of Christ, and observing his unique character, should be convinced that he is the Son of God, and should come to believe in him.

But, beloved, though the Saviour was thus surrounded with objectors and had so much to endure from their ignorance and their malice, yet his controversies with them were not without hopeful effects; for our text informs us

John 8:30 As he spake these words, many believed on him.

We may be surrounded with opposition, yet there will be fruit from the preaching of the truth. The Word of the Lord shall not return unto him void:

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Isa 55:11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

We hope that not only a few, but many will accept the truth, since we see that, even in the midst of an exceedingly hot dispute, it happened that "As he spake these words, many believed on him."

I. These believers were not all of one kind; OUR LORD HAD DIFFERENT KINDS OF BELIEVERS AROUND HIM.

There were two sorts of believers

8:30—"many believed on him"

- Continue in His Word
- Be made Free
- A Saving Faith
- To rest in Him

We read in verse 30, "Many believed on him"; and then in the thirty-first verse we read of "those Jews which had believed him." Mark the distinction between "believed on him" and "had believed him." It is a singular expression also, "Those Jews which had believed him." They were Jews still as to their traditional belief and connection—Jews first of all, whatever they might be in connection with their Judaism. The omission of the word "on" or "in" is a happy one, because it is exactly accurate; and it helps to bring out an important distinction, while it also accounts for what seems so strange, that those who had believed him should, almost immediately after, charge him with being a Samaritan and having a devil, and should even take up stones to stone him.

There were two sorts of believers

The first "*believed on him*": these are the right kind.

What is it to believe on Christ?

It means not only to accept what he says as true, and to believe that he is the Messiah and the Son of God, but trustfully to rest in him.

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To believe on him is to take him as the ground of our hopes, as our Saviour, upon whom we depend for salvation. When we believe in him or on him, we accept him as God sets him forth; and we make use of him by trusting on him to do for us what God has appointed him to do. This trusting on Jesus is saving faith.

John 1:12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

To believe him may be a very different thing from believing on him. Such belief may fall far short of saving faith.

To believe on him means heartily to give yourself up to him, and to follow him as the way, the truth, and the life.

Rejecting all rival confidences, the heart leans on Jesus all its weight, and leaves with him all its burdens. Believing in him, we repose all our concerns, for time and for eternity, in his hands. To believe on him is also to believe implicitly. We believe all that he may yet say. We accept not only what he says which we can fully understand, but that which as yet is dark to us. We so believe in him that we go with him in all his teachings, be they what they may. We not only go as far as he has revealed himself to us, but we are prepared to go as far as he pleases. What he says is truth to us, on the sole evidence that he says it. We believe in Jesus, not because we judge that what he says can be endorsed by our understanding (though that is, indeed, the case), but because he says it. Our Lord's word is reason enough for us

He has said it, and he is the truth itself. We believe on him; Son of God and Son of man, living, dying, risen again, ascended into the heavens, we trust him. He is our infallible prophet, the great Saviour and our omniscient teacher. We rest ourselves wholly on him. That is saving faith. Oh, that it may be said "Many believed on him"!

But there is another kind of faith which was produced by the Saviour's testimony, and had much of hope in it, and yet it never came to anything. There is a temporary faith which believes Jesus in a sense, and after its own way of understanding him, or

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rather of misunderstanding him. This faith believes about him; believes that he was undoubtedly sent of God; that he was a great prophet; that what he says is, to a high degree, reasonable and right, and so forth. This faith believes what he has just now said; but it is not prepared to believe on him so as to accept everything that he may say at another time. This faith believes everything that commands itself to its own judgment: it does not, in fact, believe in Jesus, but believes in itself, and in him so far as he agrees with its own opinions. This faith is not prepared to obey Christ, and accept him as its Master and Lord. This was the kind of faith these Jews possessed: it was a faith which was so crowded up with a mass of prejudices that before long it was smothered by them. They might accept Jesus as the Messiah, but then he must be the kind of Messiah they had always pictured in their own minds—a leader who would defeat the Romans, who would deliver Palestine from the foreign yoke, rebuild the temple, and glorify the Jewish race. They half hoped that he might turn out to be a great leader for their own purposes; but they did not believe in him as he revealed himself as the light of the world, as the Son of God, and as one with the Father.

A great deal of disbelief, misbelief is current at the present day. We are encouraged by certain persons to include in our churches all that have any sort of belief; and, indeed, the line is to be more inclusive still, for these who have no belief at all are to find an open door.

Only those who enter by the door of regeneration and spiritual faith will in very deed be within the kingdom of the Lord. If they have received Christ, and baptised into the body of Christ we may receive them into his church, but not else. It is true the people of temporary faith will creep into the visible church, but they do so on their own responsibility. Nor need we think that some strange thing has happened unto us as a church when the baser sort are found among us, like Judas, Ananias, Demas

A notable believer Simon Magus, believed because he saw the signs and wonders wrought by the apostles; but as he also sought to make gain of godliness, he remained in the gall of bitterness, and in the bonds of iniquity, and never became "a disciple indeed." There is a greater one than all these, even the

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devil. We read that "the devils believe and tremble." They hold the faith, and feel something of the power of it, for they tremble which is more than modern critics do. Devils know that Jesus is the Christ of God; for they have upon occasion confessed it, and have borne witness to the gospel in the open streets, crying after the preachers of the Word; and yet with all their knowledge, and their sort of belief, and with an apprehension which leads to trembling, they remain devils still, and make no advance towards God.

Beware of that belief which is a mere intellectual movement, which does not control the heart and the life. To come to faith through a cold argument, and to feel no spiritual life, is but poor religion

. You want a faith that leads you to an entire reliance upon the person of Jesus, to the giving up of everything to him, to the reception of him as your Saviour and King, your all in all.

You have not believed unto eternal life unless you have so believed on him that you make him the foundation and cornerstone of your hope? You must believe in him as taking away sin. God has set him forth to be the propitiation for sin, and you must believe on him in that capacity.

II. OUR LORD TAKES NOTICE EVEN OF THE LOWEST SORT OF FAITH. When he saw that these people believed him in a measure and were willing to accept his testimony so far as they comprehended it, *he looked upon them hopefully*, and spoke to them. Out of a weak and imperfect faith, something better may arise. Saving faith, in its secret beginnings, may be contained in this common and doubtful faith. It is written, "When the Son of man cometh, shall he find faith on the earth?" Certainly he can find it if anyone can. He has a very quick eye for faith. He deals with little faith as we used to do with a spark in the tinder, in the days of our boyhood. When we had struck a spark, and it fell into the tinder—though it was a very tiny one—we watched it eagerly, we blew upon it softly, and we were zealous to increase it, so that we might kindle our match thereby. When our Lord Jesus sees a tiny spark of faith in a man's heart, though it be quite insufficient of itself for salvation, yet he regards, it with hope,

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and watches over it, if, haply, this little faith may grow to something more. It is the way of our compassionate Lord not to quench the smoking flax, nor break the bruised reed. If any of you have only a little faith now, and that marred by ignorance and prejudice, it may be like a connecting thread between you and Jesus, and the thread may thicken to a cable. Your partial and feeble faith as yet only takes hold upon a part of the revelation of God; but I am glad that it takes hold on anything which is from above. I would not roughly break that single holdfast which now links you to the truth; and yet I would not have you trust to it as though it would stand the stress of tempest. Oh, that your faith may be increased till you trustfully commit yourself to Jesus, and believe in him unto eternal life!

Our Lord addressed himself especially to these questionable believers. He turned from his assured disciples to look after those who were more in danger. Their character was a curious combination—full of peril, "Jews who believed him." You that are familiar with the New Testament Scriptures will think the phrase more suggestive than it at first sight appears. It reminds me of those of you who believe the gospel and still remain worldly, impenitent, prayerless. You fear the Lord, and serve other gods. You are not infidels in name, but you are atheists in life. To you there is urgent need to speak. The Master turned round, and spoke to those who were believers, and yet not believers; holding with Jesus, and yet really opposed to him. Oh, you that halt between two opinions, my Lord looks on you with a pitying hopefulness, and he speaks especially to you at this time! May you have grace to hear and obey his Word!

It is clear that *he encourages them, but he does not flatter them.* He says, "if." A great "if" hovered over them like a threatening cloud. Wisely does our Lord commence his word to them with "if." If ye continue in my word, then are ye my disciples indeed." Continuance is the sure test of the genuine believer. Our Lord does not say, "Go your way, you are not my disciples"; but he, in effect, says, "I stand in doubt of you. The proof of your discipleship will be your persevering in your faith." If we say that we believe in Jesus, we must prove it by abiding in believing, and by still further believing. The Word of Jesus must be the object of our faith; into that Word we must enter, and in that Word we must continue. Beginning to believe is nothing unless we continue to believe.

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Our Lord showed his interest in the weaker sort of believers by helping them on in the safe way, *urging them to continue in his Word*. You believe," he seems to say, "believe still; believe more; believe all that I say. You have entered into my Word; dive deeper into it, and abide in it. Let my Word surround you: dwell in it; continue in it." Good advice this! and it is the advice I would give in my Master's name to any here who are feeling after Christ and his gospel. As far as you have already come in faith, keep fast hold, and seek for more. You are on the right track in believing Jesus; a track which will lead to the King's highway if fairly followed up. Any kind of faith is better than that deadly doubt which is cried up so much nowadays. By faith comes salvation, but by doubt comes the opposite. Your feeble and imperfect believing has in it much of hopefulness, but it must be continued, or we shall be disappointed. Your home and refuge must be the Word of the Lord Jesus, and in that refuge you must abide. Believe what Jesus says in his New Testament of love. Whatever you find that he reveals by himself or by his apostles, receive it without question. Hold fast his Word, and let it hold you fast. First, believe him, believe him to be true, believe him to be sent of God for your salvation; and then put yourself into hands. When you have committed yourself to him, continue to do so. Do not run away from your faith because of ridicule. Mind that you so believe in Jesus as to practice what he commands: you cannot continue in his Word except you learn to obey it. The text of faith is obedience. What he bids you, do it. Let your life be affected by the truth he teaches. Let your whole mind, and thought, and desire, and speech, and bearing, and conversation, be coloured and savoured by your full faith in Jesus. Enter into his Word as a man into a stream, and live therein as a fish in the water.

"Continue in my word": get into Christ's Word as a sinking sailor would get into a life-boat, and once there, keep inside the boat: do not throw yourself out into the stormy waves through despair, but continue in the place of hope. This is Christ's gracious counsel to those in whom there seems to be some hopeful sign.

My hearers, we never preach the saving power of temporary, unpractical, unsanctifying faith. If a man says, "I believe in Christ and therefore I shall be saved, his faith will have to be tested by his life. If, sometime after, he has no faith in Christ,

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that faith which he claimed to have is proved to be good for nothing. The faith of God's elect is an abiding faith; it is precious faith, and like precious metal, it survives the fire. Now abideth faith, hope, charity, these three." Thus true faith is classed among the abiding things, it is undying, unquenchable. If you truly believe in Jesus, it is for life. Saving faith is a life-long act. It is the relinquishment of all trust in self, once for all, and the trusting in Jesus for ever. He is and ever shall be our only confidence. That is the faith which saves; but the temporary faith which comes and goes, is nothing worth. The shout of "I believe it" too often ends when the excitement is over. To sing "I do believe, I will believe," is well enough; but unless that believing appertains to daily life, and changes the inner nature, and abides even till death, it has not saved the man. The measure of faith of which we have been speaking may turn out to be the beginning of saving faith; but it may, on the other hand, turn out to be a mere deception soon to be dispelled, a morning cloud which disappears, an early dew exhaled by the sun.

I think I have said enough upon my second point. Let it encourage you, that our Lord takes notice even of the lowest kind of faith; but let it also warn you when you see that he receives it with an "if," and goes on carefully to exhort and warn, lest the hopeful thing should die, and its promise should be unfulfilled.

III. But, next, OUR LORD SETS BEFORE THESE PEOPLE INDUCEMENTS TO CONTINUE IN HIS WORD. "Jesus therefore said to those Jews which had believed him, If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free." Observe three inducements, each one of them great, and when placed together exceedingly attractive.

The first was *certified discipleship*: "Then are ye my disciples indeed." That is to say, if they persevered in obeying his Word, they would be disciples, not in name only, but in truth. It is a small thing to be called Christians; but it is a great matter truly to be Christians. Further, they would not be merely superficial learners, but deeply taught, and inwardly instructed disciples of Jesus. They would really and truly know what Jesus taught, and would receive it into their inmost souls: they would be, of untrained beginners in the school of Christ, but pupils of the sixth form, "disciples indeed. Dear friends, it is a great thing to

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be no longer a probationer, but a disciple indeed. There is more in the expression than I can readily set forth in words. A certain person says he is a disciple of Christ; but you would never know it if he did not tell you. You might live with him for years without hearing an expression or remarking an action which is distinctly Christian: this is not to be a disciple indeed. Another man loves his Lord, and treasures his words; he puts his discipleship of Christ before everything, and you cannot live with him a single day without perceiving a savor of Christ in his words and action. You say of him, "That man is indeed a Christian." In such a case religion is not exhibited by way of pride, as with the Pharisees of old, but it is seen because it is there, and must shine forth. Faith throbs in the man's pulse, it looks out from his eyes, it tunes his voice, and lights up his countenance, it rules his house, and controls his business. The man lives for Jesus, and if it were necessary he would die for him. How we prize a thorough-bred believer! Your mongrel is a poor animal. Blessed is he who makes his Master's service his pleasure; his Lord's law his delight; his Saviour's glory the absorbing occupation of his time; he is a disciple indeed!

To be a disciple indeed creates within the mind a blissful assurance. Some are always asking themselves, "Am I truly a disciple?" It is not wonderful that they do ask the question, for a great question it is. But he that continues in Christ's Word in loving obedience, soon ceases to ask that question: he has the witness in himself, or, better still, as some read it, he has the witness in Christ. He knows that he is Christ's disciple, for he so continually follows his Master. He not only believes, but he knows that he believes. He has continued in the Word so long that he has no doubt about his being in it. How can he, when he is from hour to hour feeding on the Word in which he lives, like a mite feasting upon the cheese in which he dwells. He is a disciple indeed, for his deeds are those of a disciple. Oh, you that believe my Master at times, and up to a certain point, you must go on to believe him more constantly, more thoroughly, more absolutely! May you cheerfully stake your souls upon your Lord's veracity! O my friend, if you would find Jesus to be your Saviour, surrender yourself to his wisdom, yield your whole being to his power! So shall you become a disciple indeed, and be able to claim all the love, and care, and comfort, and honor which such a Lord puts on his faithful disciples. May you bring forth much

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fruit; so shall you be his disciples, and to you shall be the double portion which belongs to those who follow the Lamb whithersoever he goeth.

The next blessing which our Lord set before believers was that of *sacred knowledge*. Observe: "Ye shall know the truth"—not *a* truth; but *the* truth; the saving, purifying, glorifying truth. Keep on believing, and Jesus will teach you that great truth which is above all other truth—essential, quickening, cleansing, divine. You shall *know* the truth. You may be charged dogmatism, but you will not flinch from the assurance that you *know* the truth. You no longer guess at truth, nor hit on a sliding scale of probabilities; but you *know* it assuredly. You will grow familiar with it; truth will be to you a well-known friend. You will discriminate so as to know the truth when you see it, and detect it at once from the deceptive falsehood. You will know the truth, and you will not be led away by the flattering voice of error. You will have the touchstone with you, and will not be deceived by base metals. You will so know the truth as to be influenced by it, actuated by it, filled by it, strengthened by it, comforted by it, and by its power you will yourself be made true. Surely this is a good reason for abiding Christ's Words!

The third benefit was *spiritual liberty*; "the truth shall make you free." Our Saviour further on explains that he means free from sin. He that lives in sin is the slave of sin. Sincere belief in the Word of Christ leads to emancipation from the tyrannical power of the evil which dwells in our members, and from the dominating power of the sin which rules in the customs of the world. "The truth shall make you free." You shall be free from your own prejudices, prides, and lusts. You shall so free from the fear of man. If you have sunk so low as almost to ask of the great ones leave to breathe, you shall break that irksome fetter. The truth known within your spirit shall make a free man of you. Hitherto you have been the bondsman of self. You have enquired, "What will this thing profit me?" and thus the desire of self-aggrandizement has ruled everything; but when Jesus is your Lord you shall be free from this sordid motive. "The truth shall make you free"; this is a noble saying. Oh, the liberty that comes into the soul through believing on Jesus, who is the truth! It makes life to be life indeed when this freedom is enjoyed. In laying hold on the truth as it is in Jesus, the soul lays hold on the Charter of her liberties, and she enters on her citizenship in

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heaven.

Dear brethren, I hope many here enjoy these three privileges; disciples indeed, you believe anything that is taught to you in God's Word, be it what it may; the truth has so entered into you that you now know it and are sure; and this believed-truth has made you so free that you defy the fetters which men would cast around you. Your Lord has caused you to believe in him, and you have now found the element wherein your soul may abide in life, light, and liberty. Thus our Lord dealt with those in whom he saw some hopeful signs: he set choice blessings before them to induce them to proceed further.

IV. But now, fourthly, OUR LORD THUS TESTED THEM BY THE MOST EFFECTUAL MEANS. The test was very sharp in its action, and sudden in its results. He said to them, "Ye shall know the truth, and the truth shall make you free": and what follows? "They answered him"—answered him rather than believed him. How did they answer? Did they say, "Yes, Lord, we believe; teach us thy truth, and make us free"? No, no. They cried, "We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free"? These supposed believers stumbled at the Lord's word—*stumbled at a privilege*. Jesus said, "The truth shall make you free," and that offended them! To make freedom a stumbling-block is folly. On another occasion our Lord spoke to his disciples concerning eating his flesh and drinking his blood; and then we read, "From that time many of his disciples went back, and walked no more with him." The privilege of feeding upon his sacrifice, which binds many of us to him with bands of love, drove others away from him with cords of hate. Sad fact this! But it is so in many ways. I believe that God chose his people from before the foundation of the world, I rejoice in the glorious doctrine of election; but a great many refuse to believe, because of this heavenly privilege. The privileges of the gospel are the stumbling-blocks of legalists. It is too large a gospel for narrow souls; for—it is too glorious a gospel for grovelling intellects. Men refuse the gift of God because it is so excellent. If we would cut it down, till there was nothing left but a more cheese-paring of grace, I suppose they would accept it; but the very glory of the gospel which should fascinate and attract them, repels and disheartens them.

The reason why these Jews became so angry with our Lord was that *he touched their pride*. "Make us free indeed!" they

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cried. "We always were free; we were never slaves. We enjoy the largest rights through our father Abraham; we have never come under the dominion of any false prophet or idol god. Make us free indeed! How sayest thou this!" Thus the wild thinker claims that he is free, and needs no liberty from Christ. The sinner who is in bondage to his passions and scorns the idea of being set at liberty, as if he were a bondman. The more a slave a man is to his own conceit or his own lust, the more he talks about his freedom. We should not know that he was free if he did not call himself so. Unbelief calls itself "Honest doubt," and not without cause; for we should not have known it to be honest if it had not labelled itself so. When a man puts up in his shop window, "No cheating practiced here," I should trade next door. "He doth protest too much." Your free love, free thought, free life, and so forth, are the empty mockery of freedom. Oh, that men knew their state, and then freedom would be prized. For lack of self-knowledge, the blessings of the gospel prove an offense when they should have hearty welcome.

The prejudices of the Jews which believed him were wounded. Oh, how often do we find men who will hear the gospel just so far, and no farther! They have not believed *on* the Lord Jesus Christ; they have not entered into his Word so as to be prepared to believe all that he teaches; and, consequently, when some doctrine is heard which grates upon their feelings, or jars on their judgments, or conflicts with their original conceptions, straightway they grow angry with their Saviour. After all, it would seem, from the criticisms which you offer, that you know better than the Son of God. Your judgment would seem to be clearer than his; for you sit in judgment upon his Word. What is Christ to you? Why, he comes before you like the prisoner who stood before Pilate. You question him, as the Roman Governor did when he asked, "What is truth?" You believe what you choose to believe, and disbelieve what you choose to disbelieve. In such a case, who is the greater, the disciple or his Master? Surely, you presume too much when you act as judge of him who is to be the Judge of all the earth. You are no disciple of his; you can never know the truth, and the truth can never make you free; indeed, no blessing can come to you, since you put yourself out of its way. You may talk about believing; but you have not believed, and you cannot be saved by Jesus until you yield your judgment to his infallibility, your heart to his rule, your every faculty to his

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grace. Welcome him as undisputed Lord of your bosom, and crown him Lord of all within your soul: such loyal faith he claims; and this he must have, or you will fall short of his salvation.

These people soon showed their true character; for very soon afterwards they said, "Now we know that thou hast a devil", and they took up stones to cast at him. Oh, that we may be delivered from having a faith which will end in open rejection of the Lord!

V. I close with a fifth point: OUR LORD DESERVES OF US THE HIGHEST FORM OF FAITH—ay, the highest degree of faith which is possible. Would you mind looking in your Bibles into the next chapter, which fitly follows the present one? It contains the story of the man blind from his birth, to whom the Saviour gave sight. Let me read a description of the kind of faith which I desire for you all. "Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus aid unto him, Thou hast both seen him and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him." That is the faith which saves, the faith which learns of Jesus from Jesus; hears and believes, and takes Jesus to be its God. The faith which bows at the feet of Jesus, and worships him as divine, is the faith which saves. Men will not do this till their eyes have been opened. While they say, "We see," their sin remains, and their blindness too. Only he who can say, "One thing I know, that, whereas I was blind, now I see," will worship Jesus with all his heart. The gracious Lord has come and touched my sightless eyeballs, and given me heavenly sight, and therefore I trust him. I, that could see nothing at all, have seen *him*! I, that had no idea of what light was, for I was born blind, I have seen the light through him, and I both believe and adore! Oh, for a worshipping faith, faith on its knees in the presence of the Son of God; faith beholding Jesus, with the eye which he has opened!

Alas!" says one, "I wish I had that faith." Listen, then, that you may find it. Faith cometh by hearing. When I meet with persons converted, I like them to tell me what text was blessed to them, for then my mind runs on that text. I have sometimes asked a convert, "What part of the sermon was it that God blessed to you? because I should like to repeat that passage more than once or twice, I should like to "tell it o'er and o'er again." Perhaps the Lord would bless it to another, and another.

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Think, then, what part of our Lord's sermon was it that brought faith to those many who believed on him? I think it was the twenty-eighth and twenty-ninth verses.

In verse 28 the Lord spoke of his death, and all that went with it, and all that came out of it: "When ye have lifted up the Son of man, then shall ye know that I am he." How did they lift him up? They lifted him up on the cross; it alludes to his crucifixion. But they did not know that in another sense they lifted him up; it was through his death that there was a possibility of his resurrection; and when he rove again and ascended up on high, the Holy Ghost was poured out upon the church, and he entered into heaven to make intercession for us; and all this was emphatically a lifting up.

The cross and its surroundings remain to this day the great arguments for our holy faith. The things that should lead men to believe on Jesus Christ are found at his cross. He was the Son of God, but he died the death of the cross for love of men. Being dead and buried, his Father raised him from the dead, and thus gave evidence of his mission and of his acceptance with God. There is no question about his resurrection: it is proved beyond all doubt that Jesus rose again from the dead on the third day. His disciples saw him for the space of forty days, and ate and drank with him, and then they beheld him go up into heaven till a cloud received him out of their sight. They waited at Jerusalem, and the Holy Ghost came upon them in cloven tongues, the divine testimony to his ascended power. By the preaching of his Word in the power of the Holy Ghost the nations were made to hear concerning Jesus, the Saviour, and bowed before his cross. Now, the more you think of this unique occurrence—this fact which could not have been a piece of imagination, this fact which was attested by honest men, who bled and died for it—the more you think of this, I say, the more you will feel faith stealing over your spirit. Christ on the cross is thought to be hard to believe in, but it is not so; for the more you know of a crucified Christ, the more easy will faith become. Christ raised to the crown by his cross is the great breeder of faith. Christ rising from the dead is a marvel; yet it is the keystone of the arch of faith. Believe it! Christ gone into glory, the Son of God bearing his manhood into the highest place of supreme sovereignty, and pleading there for guilty men—think much of this truth, and you will find faith come to you; for faith cometh by hearing, and hearing by the word of

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God." Especially is faith begotten and nourished by that part of God's Word which treats of the cross and the crown—the double lifting up of Jesus.

Also, once more, and I have done: you will find faith much helped by looking to the life of Jesus, set forth in the gospels. Read the verse: "he that sent me is with me: the Father hath not left me alone, for I do always those things that please him." What a perfect life is that of Jesus! Could it have been invented? He who could have sketched it from his imagination must himself have been perfect. But, then, no perfect man could have been guilty of a forgery. Jesus was obedient to the Father in all things, and yet he put no force upon himself in so doing: it was natural to him to be holy. It was his meat and his drink to do the will of him that sent him, and to finish his work. And the God of heaven by his miracles was with him, and bore witness to him. There is no superfluous miracle recorded in the gospels; they are all needful evidence, such as was called for in that court wherein the perfection, the Messiahship, the Deity of our Lord were tried. If you read his whole life through till you come to his death, and even study that death in which the Father hid his face from him as to the enjoyment of his smile, you can see that God was ever with his Son Jesus, working out his divine purposes by him, and bearing witness to him. God is in accord with Jesus: that is clear. He is with him even now. Nobody can doubt that there are such things as conversions, for they are common phenomena in every living church of God; and conversions are God's testimony to the Word of Jesus, and the proofs that the Father and the Holy Spirit are working with the Son. Think of this, and then yield up to the Son of God, since God bears witness of him to you. Come along with you, you that have had other notions; come, and take Jesus to be your light and life! You that have had other confidences, leave them all and believe on him, for he is worthy of your utmost confidence. You that have been hesitating, believe in Jesus once for all. You that have been procrastinating, come this very day, and hearken to that voice which shall at once set you free. Oh, that you would now trust Jesus, my Lord and my God! May the good Spirit help you now to believe on the Crucified One, and may this be another of those occasions concerning which it shall be written in the Book of Record, "Many believed on him"! God grant it, for our Lord Jesus' sake! Amen.

HE IS THE VICTORY OVER DEATH

Chapter 20: He is the Victory Over Death

The Resurrection

The capstone of the Gospel of John is authenticated in this twentieth chapter as we see proof of the deity of JESUS CHRIST Our LORD, as the Risen Savior.

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The first eighteen verses fall into 2 parts.

1. In the first 10 verses we see the empty tomb.
2. In verses 11 - 18 we see the living Lord.

Method of burial:

A careful consideration of the method of burial in those rock-hewn tombs shows that the wrappings of the head were never a part of the wrappings on the body, but was separate. The body was carried, and laid with the feet toward the opening, and the head further in. The body was placed on a stone ledge where there was a slightly elevated place for the head.

Spices were used as a preservative of the body:

Mark 16:1 Brought sweet spices

Luke 24:1 Bringing spices which they had prepared.

John 19:39 Brought a mixture of myrrh and aloes, about a 100 lb. Weight.

Linen was used:

Matt. 27:59 Joseph wrapped body in a clean linen cloth

Mark 15:46 Wrapped body in fine linen

Luke 23:53 Wrapped body in linen

John 19:40 Wound it in linen clothes

The Resurrection authenticated:

1. The stone taken away from the sepulcher
 - the open tomb - John 20:1-2
2. The recovered grave clothes
 - John 20:3-8
 - Saw linen clothes lie
 - Saw napkin used about His head

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3. The revelation of the Risen Lord:
- A. To Mary Magdalene
Vs. 11-18, Mark 16:9
Jesus appeared first to Mary
 - B. Two women returning from tomb
Matt. 28:8-10
They held Him by the feet and worshipped Him
 - C. To Peter later in the day
The Lord hath risen indeed, and hath appeared to Simon.
 - D. To Emmaus Disciples
Luke 24:13-33
Jesus Himself drew near, and went with them
 - E. To the Apostles (Thomas absent)
Luke 24:36-43
John 20:19-24
Jesus Himself stood in the midst of them.
 - F. To the Apostles again (Thomas present)
John 20:26-29
Then Jesus came, and stood in the midst.
 - G. To the seven by the lake of Tiberias
John 21:1-23
Jesus showed Himself again to the disciples
 - H. To a multitude of believers on a Galilean Mountain
I Cor. 15:6
He was seen of above 500 brethren
 - I. To James
I Cor. 15:6
After that He was seen of James.
 - J. To the eleven
Matt. 28:16-20
When they saw Him, they worshipped Him.

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- K. To those at the ascension
Acts 1:3-12
He showed Himself alive

The Revelation of the Risen Lord after His ascension:

- A. To Paul
Acts 9:3-6, I Cor. 15:8
He was seen of me also.
- B. To Stephen
Acts 7:55
Saw Jesus standing on right hand of God.
- C. To Paul in the temple
Acts 22:17-21, 23:11
I was in a trance and saw Him.
- D. To John on Patmos
Rev. 1:10-19
Saw one like unto the Son of Man.

Resurrection account by others:

1. Pilate's sealing and guarding tomb. Matt. 27:62-66
Command thereof that the sepulcher be made sure.
2. Removal of the stone by an angel. Matt. 28:1-3
The angel of the Lord descended from Heaven, and came and rolled back the stone from the door and sat on it.
3. The terror of the Roman Guards. Matt. 28:4
The keepers did shake, and became as dead men.
4. The message of the angel to the woman. Matt. 28:5,6
Fear not, He is not here, For He is risen.
5. The report of the guards to the chief priests. Matt. 28:11
Showed all things to chief priests.
6. The chief priests bribe to the Roman Guards. Matt. 28:12,13

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Gave money to soldiers to say the body had been stolen.

7. The Roman guards spread the lie that Christ's body was stolen.
Matt. 28:15
So they took the money and did as they were told.
8. The certainty of Christ's death. John 19:33-42
Saw He was already dead – Joseph took His body.
9. The certainty of Christ's burial. Mark 15:42-47 John 19:42
Put Him in a sepulcher.
10. The certainty Christ's body was not stolen.
 - A. If His enemies had done so they would have produced the body.
Matt. 28:4-15
 - B. If His friends had done so they would not have preached a lie nor been willing to die for it. Matt. 28:15,16

Conclusion to Chapter 20

“Blessed are they that have not seen, and yet believed.” Vs. 29
“And many other signs did Jesus in the presence of His disciples, which are not written in this book.” Vs. 30

Purpose of John's Gospel – John 20:30,31

1. To prove Christ as the Messiah.
2. To show Him as the Savior and Life-giver.
3. To cause men to believe on Him.
4. To have eternal life.

“But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name.” Vs. 31

HE IS THE RESTORER OF THE PENTECOST

Chapter 21: He is the Restorer of the Penitent

Instructions in Spiritual Service Given

The resurrected Christ directs our service for Him. This can result only when the Risen Lord reveals Himself to His own. The proofs of the resurrection had already been given. Notice how chapter twenty-one is introduced.

After these things Jesus showed Himself again to the Disciples.

Showed Himself = Manifested
Greek for manifested – means to shine forth

Those that were present: Vs. 2

- Simon Peter
- Thomas called Didymus
- Nathaniel of Cana in Galilee
- Two other disciples

Jesus showed Himself in two ways.

1. In relation to individuals
2. In relation to group

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Peter's remark

Disciple's

remark

I go a fishing. Vs. 3
going too.

Disciples said they were

- The old life of self-directed service before He yielded to Christ's call to leave his nets. The disciples followed Peter's leadership. "That night they caught nothing."
- Our lives touch other lives.
- Peter's influence was not spiritually motivated. (They toiled all night and caught nothing. Fruitless.) Jesus stood on shore.
- Service directed by Christ is always fruitful. Multitude of fishes. Vs. 6 "Cast net on the other side of the ship."
- Obedience Cast net on other side and were not able to draw it for multitude of fishes.

Jesus meets with disciples:

Vs. 4 Jesus stood on the shore. Disciples knew that it was Jesus.

Vs. 5 Jesus speaks to them: "Children, have ye any meat? Cast on right side and ye shall find."

Disciples return to land:

- They saw a fire with coals
- They saw fish on the fire

Vs. 10 "Jesus saith unto them, Bring of the fish which ye have now caught."

Vs. 12 "Jesus saith unto them, come and dine."

Vs. 14 "This is now the third time that Jesus showed Himself to His disciples, after He was risen from the dead."

The qualification for feeding lambs, and shepherding sheep is that of the love of God. The love He seeks is of absolute devotion.

Revelation of the all-sufficiency of the Risen Lord shows Peter and Disciples their inadequacy and self-shame as they tried to go their way without Him.

Vs. 7 "It is the Lord" Peter cast Himself into the sea.

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Jesus questioned Peter on His love for Him. "Lovest thou me?"

Feed My sheep - is pastoral work and demands love for the "good shepherd" of the sheep as the primary qualifications. Vs. 15=17

NOTE: In John 10 Jesus calls Himself the Good Shepherd. Now He wants Peter to shepherd His sheep.

Spiritual Service: Demands death to self and sin, the Lord also instructed Peter

about physical death. Vs. 18 Vs. 19 "When thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not."

Position of Christ in Believer's life.

Their knowledge of faith in this new position would make possible the transition from the spiritual immaturity of vs. 18a to the spiritual maturity of vs. 18b.

NOTE: They were not called to take dead fish, but to catch men alive. Jesus entered into their experience of human failure to reveal His Divine power.

THE LOVE THE LORD SEEKS, IS THE LOVE OF ABSOLUTE DEVOTION.

The reference to John was, that our Lord deals with each of His own separately, and in ways in which others cannot understand.

Conclusion to Gospel of John Vs. 25

"And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." Amen.

Note from writer - vs. 24 "This is the disciple which testifieth of these things.

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Test Number One

1. Who is the writer of the Gospel according to John and how do you know that?

John the Beloved, John the Divine, Saint John the Evangelist, The other disciple,
The one whom Jesus loved
We know that it was John (Jesus' disciple) who wrote the Gospel according to John

He was accustomed to not mention his own name, but spoke of himself in the third person.

2. What kind of a man was He?

John was the beloved disciple, and it has been said he was able to give men the heart of Christ.

3. When was the Gospel according to John written?

85-90 A.D.

4. Why were these signs in the Gospel according to John written?

These signs in the Gospel according to John are written that man might believe.

5. These signs given are material witnesses to underlying spiritual truths.

6. What was the crowning sign of all?

The Resurrection is the crowning sign of all.

7. Jesus demonstrated who He is by many signs.

8. There are three other words used for "miracle" with much the same meaning; wonders, Mighty works and strange, which one means "out of the ordinary"?

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The word strange, means “out of the ordinary

9. Who introduced Jesus as the Lamb of God which taketh away the sin of the world?

John the Baptist

10. How many times are the words that involve believing appear in the Gospel according to John?
The words that involve believing appear 101 times in the Gospel according to John.